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A TESTIMONY AGAINST
THE
MYSTERY OF INIQUITY
PREVALENT IN THIS AGE:
AND ALSO FOR THE
PRESENT ENJOYMENT OF GOD.

LONDON:

G. R. COCKHEAD, 94 NORFOLK TERRACE, BAYSWATER.

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PREFACE.

The Tracts collected in this Volume were written by another, and have been published separately at different times during the last few years. Some of them have been re-printed in this country, and in America, by those who have had a sense of their value, and of their fitness to meet the special need of the present time.

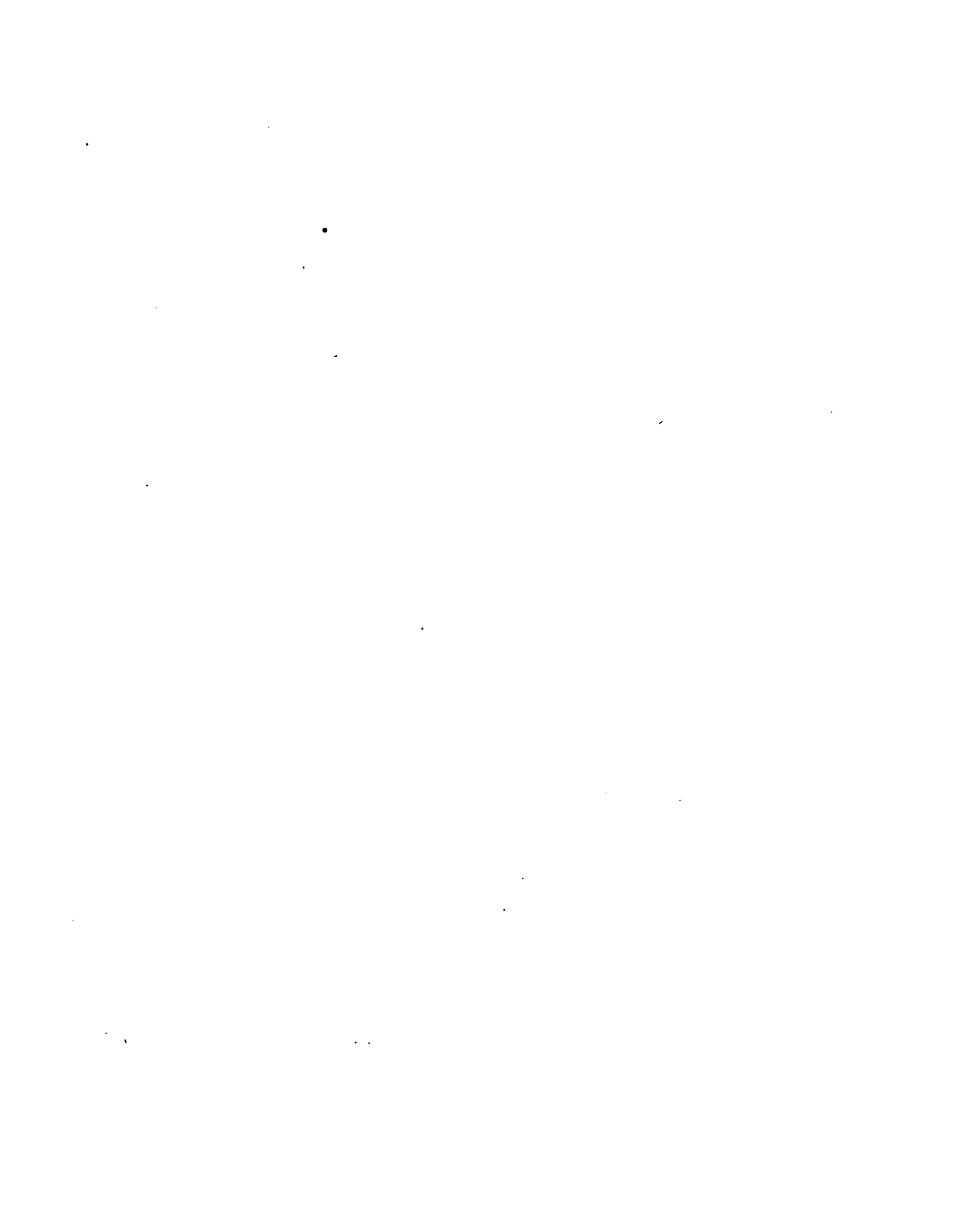
They are now brought together, and re-issued in this form, as a faithful witness, of no uncertain voice, against the religious profession of this day, in which, under the influence of leaders of all patterns, full of talk and natural zeal, the simple are being deceived, and shadows universally mistaken for the Divine Substance: and as an indication, to those who desire it, of the only true and living Way, by which the creature is brought under the Divine operation, and made to know God.

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Any who hunger and thirst after the enduring substance may obtain other works, likely to be helpful to them, from the same Publisher.



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12

BIBLICISM,
OR
THE ANTICHRIST
OF
PROTESTANTISM.

BIBLICISM,

OR

THE ANTICHRIST OF PROTESTANTISM.

The radical error of Popery is, that it introduces, between the soul of man and the blessed God, more than one mediator. By this device of Satan, the grand object of the Gospel, which is to bring about a union between God and man, by and in Christ Jesus, is sought to be frustrated.

This is done not only by making it binding upon the "faithful" to have a confessor, but, also, by introducing to their attention and faith numbers of subordinate intercessors, dwelling in the other world, but whose names are in the calendar at Rome, who are said to have the will, and power, to help in spiritual difficulties and providential troubles : the issue of which is that the whole lives of thousands of thousands, who are led by this greatest of all antichrists, are spent in false worship, erroneous

faith, and delusive peace, while its most sincere followers remain in the position of those who are always learning, but never coming to a knowledge of the Truth.

The prince of darkness knew too well the mighty working for evil, of this principle, to let it lie dormant at the Reformation ; so brought it into operation, at that time, in quite another form. This was effected by pressing the leaders of that movement into an extreme estimate of the value of the Scriptures as a means of spiritual life, and by giving them a name not belonging to them, and far beyond their dignity and essential worth. By this stroke of infernal policy that name of Jesus, the Son of God, which constituted Him the Christ of God, very God, in a way not to be gainsaid, or misunderstood—for “the WORD was with God, and the WORD was God”—was, and is, applied to a book, which, though it contains by far the most valuable information that was ever printed or written since the foundation of the world, bears no comparison, in intrinsic value, with Him, whose name, by the malice of the wicked one, and the ignorance of well-meaning men, it has received.

He is blind indeed, who sees not that the Scriptures are only words, given forth by holy men who were moved by the Holy Ghost, about the WORD—a description of Him, but not Himself; a true declaration of the substance, but distinct from it ; a clear pointing to God manifest in the flesh, but not the Lord of Glory, nor any way equal to Him, who is a quickening Spirit and the Light and Life of men.

Here then we are at the foot of a Protestant Antichrist, which, for the sake of a clear distinction from other antichrists, is called "Biblicism."

Of Antichrist it may be said in a general way, and with sufficient exactness for the purpose of this tract, that it is whatever opposes, or does away with, the true Christ, either by oppression and violence, or spiritual deceit and false doctrine.

The first, oppression and violence, which may be termed the "Beast" or body of Antichrist, as easily seen, has, in a measure, passed away. The last, spiritual deceit and false doctrine, which may be called the whore and false prophet, or soul and spirit of Antichrist, remains, and, in an unknown degree, prevails and reigns. Although there may be many antichrists, which in the unity of the antichristian spirit, make up The Antichrist, it is with Biblicism, as an antichrist, that we have now to do.

This then, as an antichrist, opposes or dissolves the true Christ, by generating in the heart a false one, begotten between man's will, conscience, and understanding, and the Scriptures ; and which takes the place of the true, who, as He lives in the regenerate man, is born not after the will of man, but of God, and is revealed to, and brought forth in him by the Spirit and power of God. For though little thought of, and less known, it is radically and substantially true, that through and by Christ's life, sufferings, and death, out of man and for him, it is ordained of God that there should be brought forth in him a new

creation—a new man—which, as to his nature and life, is one with Christ in God.

Without therefore detracting from the propitiatory character, and infinite value, of Christ's sufferings and death, *out* of man and *for* him, there is a true and divine sense in which He is made of God, to the Saints, wisdom, righteousness, sanctification, and redemption, *in* them: yet not in a way of propositions, doctrines, narratives, and precepts principally, or radically, but as a quickening spirit, a new life, and well-spring of divine good, which has its origin now, as ever, in God.

Many thoughtful and sincere men have a general shadowy belief, based upon the Scriptures, that Christ dwells in the believer's heart by faith; but few, at this day, comprehend the mystery of God, not at all contrary to this, but in keeping with it, that each child of God, born of incorruptible seed, by the Word and Spirit of God, has a real individual existence, which implies, as to himself, a beginning and growth, and holds the true relationship of brotherhood to Christ,—who was the first-born of many brethren—and of sonship to God, who, spiritually and divinely considered, is the Father of all His children, not by reckoning only, but by a real, spiritual, continued, generation.

This may, and doubtless will be, slighted as mysticism, by those whose faith and goodness are without mystery, and therefore not of God; yet, for all that, it is as really true as any part of the gospel of God; and the very fact that it is spoken lightly

of, and not understood, proves with irresistible force, that the popular Christianity of this day is based upon a sandy foundation ; not built upon the only rock, the very God.

Natural reason might teach, when the facts of the case are known, that those who are born of God, and called by Him His children, must partake of the nature of their Father, and have an individual existence bearing a relationship to Him and each other. So it is in reality : Christ and the saints are one in the unity of the Eternal Spirit, which oneness is ineffable, but does not destroy individuality in God, Christ, and the saints, though in the unity of the Spirit they are mysteriously, gloriously, one.

The truth is, what men have not, and know not, they believe not ; and would banish from the faith of the saints. But the Scriptures, unbiassed reason, and the Spirit of the most blessed God in the hearts of the elect, are against them.

Now, the Scriptures were given, and a succession of faithful men are continually being raised up, that men may thus know and receive Christ, and believing, enter into this new life in His name. But, from time to time, Christianity—or that which bears its name—degenerates from this altogether, as it is at this day ; the most sincere professors of it making the Scriptures, or, as they ignorantly call them, “the Word of God,” take the place of this divine life, using them in the form of law, or engraving them on the memory, that they may be at hand to give counsel and reproof to the heart ; thus making them, as well as they

can, do the work of a new life, which comes by a resurrection from the dead, which resurrection and life is the work of God by the Spirit alone. The result of this is that they remain carnal, and in bondage to sin ; out of that life and victorious power in which they who wrote the Scriptures dwelt, and by which only they can now be understood, enabling those who possess it, or rather are in it, to do the will of God, as naturally and easily, in their measure, as they who wrote the Scriptures : as it is written—"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

In the place of this, this wretched, soul-impoverishing, Christ-dishonoring, Biblicism leads its votaries to spend their whole lifetime, or that part of it which they devote to religious doings, in finding out by study, commentaries, and discussions, or, in some cases, misdirected prayers, the meaning of the different passages ; and not only doing this themselves, but meeting together and by competition stirring up the like, as much as lies in them, in others : thus working, in the wisdom and power of man, from the outward to the inward, in a way of mending themselves, or their livès, instead of coming to Him, by faith, who maketh all things new.

But do these misdirected efforts make them really new men, or bring them into a more vital union with Christ, or inflame their hearts with the love of God—the love of the Spirit—which grows stronger and stronger, day by day ? By no means : though, in the freshness and force of novelty, for a time it may

appear to be so, yet in the end, and as the rule, it is not so. They simply fill their minds with carnal ideas of these desirable and infinitely valuable attainments, which they have gathered from the expressions of those who were in the life and enjoyment of them, raising in their hearts a pleasurable but transitory excitement on the subject, which has no deeper root than have the feelings of one who imagines himself rich and increased in goods by reading a description thereof, but in very deed remains poor and lacking all things.

It is known how such conduct as this would be regarded in reference to things of this life, food and raiment, houses and land, silver and gold. Yet, in spiritual and divine matters, little is thought of thousands on thousands of men, not all "fools," but, for the most part, those who are esteemed the wisest and most prudent, who are doing this continually—patching and mending their own righteousness, confessing, repenting, extenuating, reforming, reading, studying, praying, and talking, yet, in reality, remaining the same first-birth, carnal sinners, as to the root of the matter, that they were when they came into the world, their moral and religious doings coming mostly from this source.

On the other hand, the true children of God and members of Christ are begotten and brought forth by the Spirit and power of God through faith. These, from the earliest movements of their travail Godward, meet, at every step, enemies and difficulties. When these are met in the right spirit, under

the cross to self-will, and in lowliness of heart, the very power of God is there and then manifested, to their being overcome, or patiently borne. In either case, abiding meekly under the leading of the Spirit, the same good follows—an increase of power, by a growth in the Life and Spirit of Christ, and by consequence, a closer union with Him, through the Eternal Spirit, in God.

In the place of this, Biblicism teaches its votaries, when they are in trouble, to seek out some Scripture promise which they imagine to be suitable to their condition, and to lay hold of it, as they say, “by faith ;” and so believing in their own wills, hold on by it, till the blessed God brings deliverance : not seeing, in their ignorance, that by so doing, they are making, as far as in them lies, the God of Glory to be the servant of their folly, setting up their own will in the place of His, which ought always to be set up, and obstructing the work of the Spirit, which is now, as ever, to lead the true believer into the way of life, and truth, and God.

The deliverances which come of these dark proceedings are in most cases imaginary. In the strength of carnal zeal, however, these workings of the heart through Biblicism are construed to be the favorable manifestations of the Providence of God, or the leadings of the Spirit, “in the word ;” when, alas, they are only the transformings of Antichrist, which leave the mind either puffed up with vanity, or oppressed with its own fatuity. Thus, as in the right cross-bearing method of real spiritual

travail, the true Christ, as He lives in man, is brought forth by the power of God, grows, and is perfected ; so, instead of this, by the antichristian method of Biblicism, the false Christ, with his lying wonders and vanities, is generated and strengthened, and the creature plunged deeper and deeper into the mystery of iniquity, the end of which is, in many instances, a total apostasy from the measure of grace imparted ; and in all, a separation from that grace in some degree, with a beclouding of the mind, and increasing hardness and blindness of heart.

Books, to say nothing of Tracts, might be filled with illustrations of the delusions, and follies, of this much honored "ism," this thoroughly Protestant Antichrist : one or two more must for the present suffice. This Antichrist, then, dissolves the true Christ by bringing into that place, which ought to be the temple of God, the Whore and false Prophet, and leading the creature to listen to them, as the present oracles of God.

It does this, in many cases, to those who are seeking after God, having come under the influence and power of the Holy Ghost, manifest in convictions for, or of sin, and repentance towards God.

If, when men come under this influence, and these convictions, they can be diverted from them, and set upon getting ease by the application, in their own wills, of certain views of doctrine and dogmas, deduced from the Scriptures, this self-appropriation brings to the heart a false peace ; and then that exercise of soul,

which might have ended in a true faith in Christ, bringing by the Holy Ghost, from the Father, forgiveness of sins, and a true resurrection into life, is lost, and a spurious travail of soul brought in, which ends in a false pardon, a carnal regeneration, and a self-generated, unsound, peace.

The popular form of this deceitful process, which is more common now than ever, runs somewhat after this fashion,—“He that believeth is saved. I believe, therefore I am saved.” This is the substance of the thing, though the words in many cases may vary.

That sect of religionists called “Brethren,” who have become numerous in England within the last thirty years, have done more to spread this form of error than all the rest put together. A bold and straightforward push of the carnal mind for that kingdom, which the violent take by force, no doubt; yet nevertheless, delusive, fatal, yea, damnable, like every thing else in religion, the principal element of which is the will of man.

The Truth says, he that believeth shall be saved; but does not leave the issues of eternal life and death on the turn of a man-made syllogism, but on the will of God. The very entrance into life is guarded by, “who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

God, the most blessed God, now, yes, this day, must speak the word of Life unto the dead soul, as ever, or it will never truly rise from the dead. He must reveal the Son, must speak into being the beginning of that Life, which is to be as eternal

as His own beatific nature, or the birth will be a false one, and end in vanity. "Every plant that my Father hath not planted, shall be rooted up."

He that trusts here to the letter only, or his own faith, or a syllogism, however clear, is a madman—a "fool" of the most desperate character. This is a matter not to be passed over by quibs and quiddities, analogies, or reasonings, false faith or wilfulness ; but must have a word of power and grace from God, the blessed God, by the Holy Ghost. Better wait for months, with the head down, and beat upon the breast, than slip into a false peace, and go babbling to Heaven's gate with a lie in the right hand, and a world of man-made faith, however scriptural and logical, in the heart.

Oh my soul, the thousands upon thousands of this class of men-made saints, who in England, America, and elsewhere, find a fat pasture of lies and deceit, at this day, might well make the stones in the street cry out, or bring down some of the heaviest judgments of God, to waken them out of their security and folly !

Here, however, Biblicism stops not, but pushes its conquests amongst those who have in measure entered into the way of Life.

The true Sons of God, those who are led by His Spirit, have an unction from the Holy One, in which abiding, they know all things necessary by them to be known, in following the Lamb whithersoever He goeth. In the earlier stages of their career,

this seems like the path of Abraham, uncertain, and sometimes unsatisfactory to flesh and blood ; but a faithful continuance in well-doing, and growth in the Truth, brings the will of God,—manifest by the teaching of the Spirit—to a constant, happy certainty, with a sense of His presence night and day, felt as really as the incomings of the vital air, so that nothing is able to separate them from the Love of God, which is in Christ Jesus the Lord.

This plausible Antichrist, however, leads the unwary to forget, if not deny, this, and by a spiritual necromancy conjure up the present will of God from what He said to, or of, some of His followers, and children, by the mouths of the Prophets and Apostles hundreds of years gone by ; making the deductions of reason from the Scriptures their principal guide, and to take the place of a present manifestation of His mind and will, by, or through, the Spirit to the Saints,—the glory of the present dispensation, the promised comforter, guide, and sanctifier, to full salvation—thus leading to that state of things, in which, in the place of what the Lord now wills, and would guide into by the ineffable leading of His Spirit, in the hearts of those who should be the faithful, the whole mass of religious doings is more or less under the control of the *private opinions* and feelings of the most popular and talented men of the day, or of the sect to which each professor belongs ; so that instead of there being one body and one Spirit, there are as many bodies and spirits as sect-masters, and wrong-headed teachers, who

have “the Word of God”—as they ignorantly, if not blasphemously, call it—with self-will and reason for their guide, and can defend their *opinions* with the greatest number of plausible arguments, and that wisdom of man only, which is an abomination to the most blessed God :—in this way making Christianity not a pleasant stream of living water, continually issuing from the heart of God, through the spirits of the faithful, and bringing forth fruits agreeable to Him, and suitable to the present condition of the World, but a continual babbling of what was said years gone by, by Him, or them, with a reiteration of services more formal than the Jewish Law, and equally inoperative in bringing forth a divine life in the hearts of those who are continually exercised therein.

Here then, it may be seen that this Antichrist, which the enemy of souls at the beginning smuggled into Protestantism, not only robs Christ of the believer’s heart, and the believer’s heart of Christ—not only generates a false Christ, which is passed off for the true—but also brings into the Temple of God a lying spirit, which, under the name of the “Word of God,” misleads those who desire to become the children of God, as well as those who have entered, in some measure, into the way of life ; causing them continually to be engaged in doing their own wills, instead of the Will of Him who is the only rightful Lord and God of Earth and Heaven.

Is this tract therefore written that the children of God should lightly esteem the Scriptures ? By no means : how shall they

lightly esteem that which was written for their instruction and profit? This would lead to Ranterism and Infidelity. Or that they should abandon them to the sneers and contempt of unbelievers and sinners? Not at all. None can or will defend the Scriptures so well as they who are in the Life from which they came. It is written, in the first place, simply as a testimony for God against the Scriptures taking the name and place of Christ, and so drying up the only true source of divine life and joy. For although man, by reason and careful study, may draw from the Scriptures "religious consolation," applying, in ignorance, to the first birth, what belongs alone to the second, yet let it be distinctly understood, that this is not the wellspring of life belonging to this dispensation, which is one of Spirit and Life, flowing immediately from the Father, by the Spirit, through our Lord Jesus Christ.

It has also been written in faith, to prepare the way for another opening of that divine Light, Life, and Power, which shall eventually, in the will of God, the blessed God, cause the earth to be filled with the glory of the Lord, as the waters cover the channels of the great deep.

Therefore, let no enemy of the blessed truth say that the Scriptures are lightly esteemed, or maligned. They are admitted to be of inestimable value, anywhere but *between* the soul and God. They testify of Him, but may not take "THE COMFORTER'S" place. They are not Antichrist, nor of him; but the abuse of them, so prevalent at this day, which

takes the form of what has here been described as Biblicism, is as thoroughly an Antichrist, as Popery, Ritualism, or Socinianism.

Look, therefore, to yourselves, ye great ones in profession—ye leaders of “Religious opinion” and the people,—who are rich in the letter, but not living and walking in the Spirit; in truth, know not what it is so to be, or to do. Your abundance is of theft and robbery, not from the divine gift and treasure in yourselves. Ye are “religious,” as it is called, and will compass sea and land to make others so; but ye do not bring them to the true knowledge of God—to partake of the Divine Nature.

Your religious doings will become your heaviest burden, in the day of accounts, if ye repent not, and find mercy. Therefore, if not given over to a reprobate mind, turn to the living Word and Spirit within yourselves, that judgment may be brought forth unto victory, and ye may inherit substance; possessing through and in Christ Jesus, by the Spirit, the true fear and Love of God, in which, if ye abide,—feeding upon the bread of life, and wine of God,—ye will grow strong in the Lord, and the power of His might, working faithfully in your day and generation, and eventually rest for ever, with Christ, in the fruition of God.

On the other hand, if ye continue to feed yourselves, and flocks, on the husks, the mere outside, and cover only, of the bread of God—the letter, not the Spirit—words, not The Word—empty faith, not divine substance,—ye will die in

your sins, and the blood of the souls ye have deceived will God require at your hands.

True religion is a stream of Life, from God, flowing through the heart and soul of man continually. All without this tends to corruption and vanity.

This, when rightly known, brings a joy which is exceeding, and full of Glory.

He that hath an ear, let him hear.

THE MYSTERY OF INIQUITY

IN

PREACHING, "PRAYING,"

AND

SINGING.



TO THE READER.

The following Tract was written from a sense of things, confirmed by an observation and experience of many years. The reasons and explanations are given principally to bring the subject before the reader's understanding ; not as the entire groundwork or basis of the truth of what is stated. The matter is far too deep and important to be settled in each individual mind by anything that man only may say.

The writer solicits, on the part of Truth, the patience of his readers, especially of those who are principally concerned ; that they may not hastily reject that which it is infinitely important they should thoroughly understand.

To see great and important truths, and to be brought to live in a way suitable to their claims, is a blessing which must come from Him, who is the only source of Divine Light, Love, and Power.

He who has a mission, the tenor of which runs contrary to the spirit of the generally received religious doings of his day, will have frequently to ask, Who hath believed our report?

Such a one can hardly be expected to relieve his mind in a way best suited to every individual disposition. If, however, before Him, who seeth not as man seeth, he can say, I have done what I could, in faithfulness to Thee, and truthfulness to others, the witness for God will give an answer of peace.

A faithful testimony for God, though it shakes the foundations of false peace and rest, will, nevertheless, be found worthy of all regard and honour AT THE LAST.

Wherever the word "soulish" is used, it means "of the soul" only, not a fruit of the Spirit of God; as in 1 Cor. ii. 14, 1 Cor. xv. 46, James iii. 15, Jude 19.

THE MYSTERY OF INIQUITY

IN

PREACHING, "PRAYING," & SINGING.

How is it that the many thousand Sermons, and innumerable "Prayers" and Hymns, given forth weekly throughout Protestant Christendom, and elsewhere, do so little spiritual good—hinder, rather than help to bring forth, anything like well-grown divine fruit? The answer is, because their quality is not good. They spring from a wrong source, and so reach a bad end. They are earthly, rather than heavenly, messages delivered, which are neither duly authorized, nor sent.

A Sermon preached without the Holy Ghost from Heaven generates not to God; though reasoning forcibly for Him, and pointing sentimentally to Him. Every seed, whether natural, moral, spiritual, or divine, brings forth after its own kind, thirty, sixty, or a hundred-fold.

It is the rule, that as a man is in himself, morally and spiritually, when he preaches, so he brings forth in the minds and hearts of

those who receive his message ; these also, in their measure, sowing the same seed in the hearts of others. Thus the issues proceeding from men speaking in the name of the Lord can be reckoned only by the Almighty God. They are far more mighty, infinitely so, than is generally known or thought of. He, therefore, that daubs with untempered mortar, preaches false doctrine, cries Peace, Peace, when there is no peace, or makes that appear to be spiritual and heavenly which is only soulish and earthly, brings into being, and sets in motion, things which may alter the destinies of millions, leaving marks that may never be erased : no, not in eternity.

Foolish short-sighted men often sneer at, or ignore, the severity of the divine judgments, because they know not the Eternal God, nor the depths of His counsels—they understand not the magnitude, balance, and contingency of eternal things, nor the undying, ever-increasing, malignity of their own hearts.

But these many thousand sermons are bad, because they spring from a wrong source : how is that ? It is because they spring from a natural, moral, and intellectual bottom, not a heavenly and divine Root. The spirit and skill of man are there : not the present manifest will and power of God.

The Scriptures may be spoken to, and from, in a general way, their literal sense given, and their precepts enforced, without any real opening or spring of divine life. What is, or may be, said of holy men of old, their doings, faith, and love, is one thing ; God, the blessed God, *present* in Spirit and power, another. By

the former, men may make imitations ; the latter alone can generate saints. The first may give a figure of the new man, animated with the natural spirit ; the last only, raise him from the dead, in divine power, and continue to him a new and heavenly life.

Morals and intellect, guided by "Gospel precepts," may produce, under the action of a large-hearted, gifted man—especially one who has in times past tasted something of the powers of the world to come—a christian character, so fair to look upon, that few, very few, in this day of much profession, dare to, or could, declare its generation.

Moral living, free giving, active doing, pleasant talking, prudent walking, and clever preaching, are the marks of our Saints and Preachers, who are esteemed of the highest rank at this day ; few thinking, or caring to know, that these very qualities, when not from a divine ground or heavenly spring, effectually keep out that which is most wanted.

How hardly shall they that have riches enter into the kingdom of God, is true in more ways than one, and arises from the fact that riches help to produce a glittering, pleasant excitement, which so occupies the mind, as to keep it, not solidly happy, but engaged with such a constant heaving to and fro, as almost invariably prevents its seeking, with decision and earnestness, the kingdom of God.

So with preaching : when commanding gifts and talents, improved with toil, have produced a certain favourable effect

upon the public mind, this pleasing influence soon reaches back to the source from whence it sprang, causing more and more an independence and forgetfulness of God, except so far as He and His salvation are subjects by which to show, more or less, the might and eloquence of the man and Preacher ; bringing into being a state of feeling not solid, nor well-pleasing to God, but provocative of His wrath ; not satisfactory to the heart wherein it lives, but sufficiently engaging to keep from a more excellent and divine path, though it be often pointed to by the Spirit of God, in the hidden depths of the heart.

Terrible to think of, yet true as terrible, a few hundreds of these “good preachers,” so called, help to spoil—to cast a spiritual mildew upon—the whole nation. Without the life and victorious power of God themselves, they, by their influence, keep others from it. Not knowing what true holiness is, as a living divine principle and sufficient power within themselves, they cannot preach it thus to others ; so the heritage of the Lord remains waste, a prey to wolves and foxes. Their “weaker brethren”—some of whom may have had a call to do good in their age—not having the new man sufficiently developed in them, nor the Holy Ghost in power resting upon them, so as to enable them to take and keep the right path, are drawn aside from the little good in them, by these *popular*, but truly carnal, Leaders.

Thus we have it as it is at this day ; the whole head is sick, the whole heart is faint, and from a spiritual and divine point

of view, professing christians are full of wounds, bruises, and putrifying sores; the Preachers themselves—their divine geniture and *present spiritual condition before God* considered—being only as whited sepulchres, fair and goodly to look upon, but to the opened eye and ear, inwardly full of gathered stuff and dead men's bones;—orthodox and alive as to the letter, yet to the eye of God, and those who, by the Spirit, live in Him and love Him, without the life and power.

But these many thousand sermons are bad, because they spring from a wrong source: how is that? It is because, not springing from a heavenly Root, they carry not with them the divine power and holy Word, which alone can reach to the witness for God in man. That which is of the flesh cannot reach beyond the flesh; so that which is of the Divine Spirit, alone can reach to the spirit in man.

The Holy Ghost lies at the root of all divine preaching. All preaching that is not divine bears with it a blast—a curse—taking people from the present measure of the Spirit and grace of God in them, and blending the words of the Prophets, Christ, and the Apostles, with their natural minds, in such a way as to form a righteousness, the life and principle of which is of man, not of God; sowing the earthly hearts of men with the seeds of scripture words and ideas, and so watering them that, under the fire or heat of false “prayers” and songs, they germinate and bring forth fruit, the Root of which is, only the heart and soul of man.

This is being done universally in the place of what the Apostles did—and what all good men are ever called of God to do—grafting the spirits of men upon the vine Christ Jesus, whose Root and Head is God. This, however, can be done, under God, for others, by Preachers, only as they possess and maintain a divine union with God by Christ in themselves.

It requires the living unction, energy, and wisdom of the very Christ of God in the heart, to enable ambassadors of God, on all occasions, to clear themselves of the blood of souls. Such will be called to an account for the grace and power which they might have had, as well as for that which they have lost, or misused.

Men require to be broken in pieces ; their own good works, and pretended faith, as a ground of acceptance, trampled to powder ; and themselves thrown upon the mercy of God, in Christ, bleeding, as it were, at every pore : in this state only are they ready and glad to be saved by Him, to become one with Him, grafted on Him—in Him.

But who can do this, who shall so strike in love and power that the Rocks shall be broken in pieces ? Who shall preach the *Living Word*—shall so thrust the sword of the Spirit, that the joints and marrow shall be separated ? Not half-hearted, man-made, unanointed, preachers, or even those who have once been anointed, but in whom the divine life and power is now a matter of memory only. *No !* but he only who is *sent* of God, and now filled with the Spirit of God ; he whom the Father Himself hath baptized, and doth baptize, with the Holy Ghost.

He alone can do this, in whom the blessed God, in very deed, by His Spirit dwells: truly it is not the man, but the mighty God in Spirit living in him, speaking through him, and wakening up the dry bones around him.

In the place of this, the Preachers, now-a-days, make out so "sweet" and easy a passage, by faith and doctrine, to the heart of God, through Christ, that when they have translated themselves and converts there, there is little or nothing divine in them, nor supernatural about them; they echo the Apostles' words and doctrines, but that life and Spirit that dwelt in their holy souls is wanting. The outward letter, form, or body, is seemingly of Christ; the inward life and spirit is really of Antichrist.

Not having been truly grafted into Christ, nor united with Him—though professedly looking to Him as their Saviour who suffered and died for them—they and He have not become, by the Holy Ghost, one Spirit. But *it is the spirit of the preacher that works, not his words and sentiments only*; and the rule is, as are the Priests and Prophets, in life and spirit, so are the people. Thus each individual man is in reality forming his own spiritual character in his hearers, not begetting them to God; preaching himself, not Christ Jesus, though in words he may appear to be doing quite the contrary; bringing them into the belief of doctrines, and practice of duties, which are, more or less, his own peculiar views, or which suit his own particular talents, as an expositor of Scriptures, or preacher of sermons, instead of turning them to the Life, Spirit, Wisdom, and Power

of God, Christ Jesus, who, as they receive Him, become one with Him, and grow in Him, would, with the Father and the Spirit, constantly lead and guide them into all truth, and rightly affect their hearts and lives at all times, and in all conditions, as faithfully adhered to and followed.

It is well that all mankind should know that, through the grace of God, Jesus Christ, by His life, death, and blood-shedding, His resurrection and ascension into glory, has opened a new and living way for the greatest of sinners, which must be accepted also by self-righteous pharisees and the most moral and "excellent" of men, as the only way of life, the one sacrifice for sin, once offered, and finished. But they will also be made to understand, by those who are *sent of God at this day*, that with the right reception and belief of this, through the Holy Ghost, a spiritual and truly divine life is begun, which, if not hindered, will grow brighter and brighter to the perfect day ; and that this spiritual and divine life is the thing for which all Christ's sufferings were endured, and His conquests made. And more, that the blood of the Lamb was not shed to save the old hypocritical man, but to make way for the resurrection of the new ; and that "conversion," so called, which leaves the old man alive, unnailed to the Cross, and increasing in strength by a continued round of singing, preaching, and praying, in the same nature—rather than dead, or drawing near to death—is a delusion of Satan, an Antichrist, though never so Protestant, more subtle than, and equally fatal with, Ritualism and the church of Rome.

God, the most blessed God, knows, and gives the few faithful children of His Love, scattered here and there, to know also, that Preachers and People now-a-days, suppose, or at any rate are living and preaching as though they supposed, that by a belief in what Christ has done and suffered for them they will be saved, though losing sight in their practice, and falling short in their experience, of the holy mystery and substance of the thing, which is, that they are, or will be, saved, as they become new creatures, not as they continue "believing" sinners—as spiritual men, not carnal lifeless professors; and forgetting, if ever they knew, that there is wrapped up in the life, sufferings, and death of Christ, with His ascension into Glory, for every true believer, a divine life, anointing, and spiritual power, which will, when secured, enable him to walk as Christ also walked.

Reason, even, might see this, when set before it, were it not warped by the Prince of darkness and false Teachers. All admit that Christ has left an example, that we should follow in His steps; but how shall a man follow in His steps, and walk as He also walked, without being animated by the same divine indwelling principle of Light, Life, and Power? Can a carnal soulish sinner, live the life and work the works of a God-begotten, therefore divine man? Can one who is of and in the flesh emulate him who is born of, and filled with, the Spirit? In fine, shall a child of this world of darkness do the works, and live the life, of a son of God, a child of Light? It was a clear knowledge of the impossibility of this, that led the Lord Jesus to tell His

disciples, that it was expedient for them that He should leave them, and that the Comforter, the Spirit of Truth, should come, who would lead them into all truth, and dwell with them for ever.

Forgetting this, however, and lacking a real substantial knowledge of Him, and life in Him, Preachers and People possess only an outward righteousness, by the work of the Law, and Gospel, so called, which has been brought forth from the old natural Root in them; but they know not Christ as a well-spring of divine Life, and supernatural power and love, within them. Therefore, not being of Him, in Him, from Him, nor one spirit with Him, they remain, as to their heavenly generation, dry, rootless, and dead. So, without a great change for the better, when the righteous judgment of the King of Kings sets in, the Life and Spirit of the Heavenly Lamb not being there, as dry or dead branches they will be scorched or burnt in the fire. This then is the bad end to which these many thousand sermons weekly lead.

The innumerable "prayers" and hymns have now to be spoken to. Ah, my soul, who shall fitly speak, in Truth's behalf, on the abominations of these vain, soulish, hypocritical things! The most holy, blessed, and glorious One, talked to and stirred up, by rote, as though He were a heathen god of wood, or brass, or stone! The fatherless, widows, and poor, brought in, to give confidence and glib impudence to the carnal heart of self-righteous, unregenerate man. So, in by far the most of these

unseemly exhibitions, there are hundreds of thousands of souls, spiritually dead, "in the flesh," taught and led on by their blind guides to gather courage and forget their own corruptions, while they are, in appearance, philanthropically spreading forth the wants of other sinners, with ragged coats, ill-fed bodies, and unbelieving souls, before Him. Or tripping over into Heathen lands, in mind, they draw such a picture of their idolatries and other sins, as by comparison drowns the remembrance of their own hideous inbred corruptions, and spirits up the old hypocritical first-birth man to feel himself a Christian, a Saint, and Brother.

When "learned men," "great Preachers," and "Doctors," are doing this continually, little can be said of "Ranters," "Peculiars," and others, who, not having the advantages of education, nor the graces of oratory and fancy, with which to fire their own imaginations, or wheedle, or captivate, the King of Kings, give forth in lusty noise their passionate desires, to bend or bind Him to their will or sway.

But what, at Root, is all this systematic roll of praying thunder, that weekly rises from professing christendom? It is man, religious man, under the influence of the pharisaic spirit common to his fallen nature, offering strange fire to the omnipotent, blessed, and holy God; forcing upon Him that which springs from a Root which is at enmity with Him, and produces what is contrary to Him—an outward show of respect from the creature to the Creator, but not the spiritual worship of God.

Oh ye earthly, soulish Preachers, your pleasant and clever discourses might be pardoned, were they confined within a proper limit, but these unholy hypocritical prayers will burn your souls as a canker, if ye repent not—will sink you lower than the grave.

Ye might be let alone while making your congregations, if ye can, moral, “religious,” debt-paying, and sympathising, first-birth “saints,” though for this ye will have to give an account ; but this hypocritical “praying,” this taking the name of God in vain, will set the world on fire, or burn your gaudy preaching-places up.

Know, then, that prayer, true prayer, is from the breathing of the Spirit through earthen vessels, washed, or being washed, by regeneration and the renewing of the Holy Ghost ; and stands not in man’s will, nor time, nor place.

There is a constant prayer, which, without ceasing, rises from the heart and spirit of him who is truly born of God ; but this is an incense produced by the blessed Spirit of God, and in an ineffable manner keeps from saying this or that, in a way of outward prayer, which has not, more or less, already, the sanction of the Eternal Father. This, however, it must be said, with lowliness, sorrow, and indignation of heart, ye know not, nor care to know, but would rather sneer at, and call by foolish names. It suits not your restless wandering spirits to wait upon the Father, to feel, in unity with Christ, His presence in very deed, giving life, and joy, and power.

Ye are ready to talk about these things, as ye have heard of them from others, or read about them in the Scriptures; but lack the power to speak of them as they have been brought forth, and live, and grow, in yourselves. They have no real existence in the treasure-house of your hearts: therefore your knowledge of them is superficial and vain. Ministering in this ignorance, your doings drive more towards taking the sword from divine justice, than spreading the fire of the divine holiness. Nevertheless, if ye be called of God to be shepherds over His flock, a good understanding in all these things is required at your hands, and its absence will bring a terrible condemnation.

As to the many thousand Songs or Hymns—alas! alas! this is a masterpiece of Satan, that gives a living spirit to Popery, Ritualism, and most other of the leading Sects, which are following this branch of Ritualism with all their force.

What is it, or what are they, these Songs? Pleasant sentiments thrown into metre, time, and tune; raising and setting afloat the natural spirit, or heart, of man with an artificial sweetness, a soulish faith and love, which takes the place of the Holy Spirit of God—the God of peace and consolation.

The Lord is truly good. As men are redeemed from all iniquity, purged by the refining fire of the Spirit and Love of God, that Life, nature, and Spirit, which is in Him, is, little by little, let out into their spirits and souls. They eat and drink heavenly, spiritual, and divine food, and constantly feel within their hearts, as is meet for them, that sweetness, peace and love,

of which the Saints in all generations, have in homely, humble, accents, made their boast.

Behold the master-stroke of Satan in these latter days ! This heavenly stream, which maketh glad the city of our God, counterfeited by a mixture of poetry, sentiment, and sweet sounds, which, in man's will and time, are made to raise a something in the heart answering to the description of the heavenly thing, but which is not it, nor leads to it, but from it,—the joy, such as it is, springing from the songs, which are earthly ; not the songs from a joy which is heavenly.

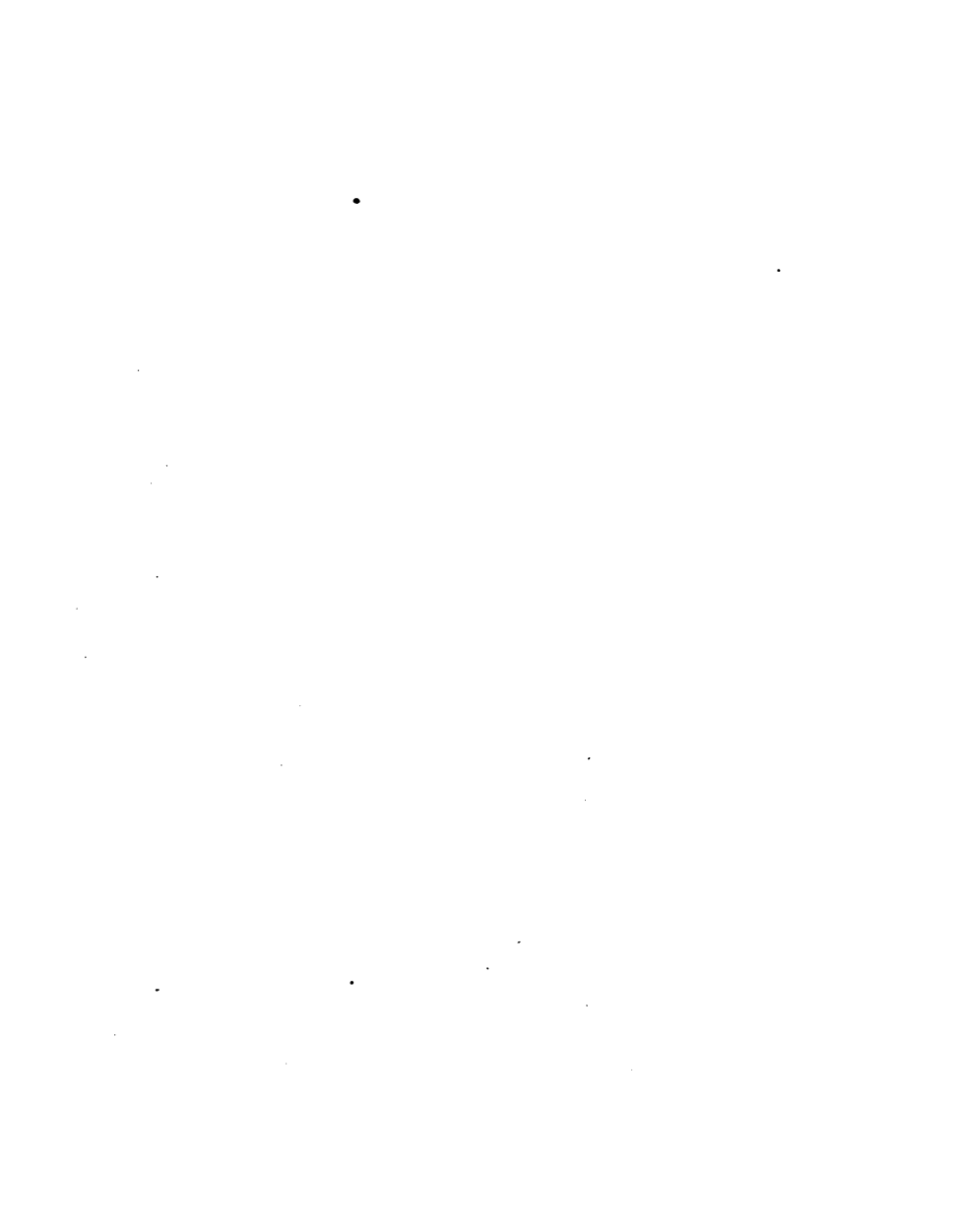
God revealed in Spirit is, in very deed, the true sweetness, joy, and salvation of His people ; to mimic which—and thus keep true seekers from the substance—the Prince of darkness, as an angel of light, has set up these, weekly, many thousand Songs or Hymns, which as singing, science, and ritualism increase in every “place of worship,” or “house of God,” so called, will more and more drive the blessed Spirit away, and consummate that bad end, which these innumerable sermons, “prayers,” and hymns, are bringing to.

So, all ye Preachers and People, who bear the name of Christ, wherever ye dwell, hear the sound of that which may appear to you as only a Ram's horn, but which ye will find to be a word from the Lord that will stand for ever.

It is the Spirit ye need, and with Him the Life and power of God within your own hearts, that the place of His rest, the living temples He hath chosen, may be glorious,—not reiterated

sermons, singings, and prayings: therefore cease trusting in these God-dishonouring, yea, lying vanities, and turn from your false security, your half-hearted, carnal-minded, hypocrisy, and make up your minds to follow Christ through the Regeneration, by taking up your cross daily: then the Most High will hear your cries—the cry of His own seed within you—and judgment shall be brought forth unto victory, and ye shall be filled with the Spirit and the love of God. In which Holy Unction, and divine power abiding, ye shall walk as Christ also walked, WELL PLEASING TO GOD FOR EVERMORE. AMEN.

He that hath an ear, let him hear.



TRUE AND FALSE CONVERSION.



TO THE READER.

Do not throw this Tract to one side because at first sight it may appear to strike against thy cherished beliefs and prejudices : especially hold on in reading it, if it should move thy temper. He that has not a divine principle sufficiently developed in himself, by the grace of God, to enable him to receive patiently the reproofs of the light, or to bear, with some degree of fortitude, the operation of that sword that divides between the soul and spirit, may reasonably doubt whether he be born of God, or have entered the heavenly kingdom.

Little praise is due to those who impatiently bear the buffetings of error : what then shall be awarded to him who loses control of himself under the pricks of truth ?



TRUE AND FALSE CONVERSION.

Although Popery, Ritualism, and Infidelity are actively engaged, and, under a fair show of goodwill to man, busily doing the work of the Wicked One ; yet the work of darkness is not altogether carried on by the astuteness of Cullen, the superstitious drivel of Manning and the quasi-Papists of the English Church, or the blasphemy of Bradlaugh and Co.

These, each one in his way, either of pretended friendship for, or decided hostility against, the cause of true religion in the world, are helping greatly the Prince of Darkness, as leaders in the higher forms of idolatry, falsehood, and blasphemy : yet the total of what they would achieve in this way would be small, compared with what it is, were not other causes, hidden from general observation, constantly at work preparing materials, as it were, to their hands, and thus facilitating the operations of these master-builders of Babylon, and chief leaders of the hosts of Apollyon.

One of these causes, which may here be named in passing, is that ritualistic tendency which has taken possession of all parties in religious profession, and is shown by the prevalence of "sweet singing," formal "praying," and, in many cases,

imposing ceremonies, with highly finished and expensive places of worship, so called; these things being found necessary to give figure and respectability to the system, and to intensify a religious feeling which is mostly only of man.

Genuine godliness, however, which is nourished by a supernatural power and sweetness, needs none of these things—nay, will not tolerate them, as the rule, since they have their root, growth, and working, in a spirit and principle of error, which, in reality, supplants the worship and the reign of the glorious and blessed God in the heart, by setting up that which is false, and imperceptibly enthroning the Prince of the power of the air.

But the main object of this Tract lies not principally in this direction, though, in passing, it may be said that this heaven has so effectually worked in the chief bodies of Protestant Christians that, although they have not attained altogether to the gross sensualism and sentimentalism of Popery, or that imitation thereof which is being propagated by those who, under Protestant guise and pay, are dishonorably practising the same in a modified form; yet they have lost all real evidences of the presence and power of God being the centre fire of their meetings, the principal mover in their worship, or the joy and salvation of their hearts.

This almost universal tendency to formalism and sensualism is seen by all truly godly and thoughtful men to be preparing the way for Popery, false religions, and Infidelity, to advance with rapid strides, and to an extent not generally thought of.

But it is to a more hidden and secret working of the mystery of iniquity that we are here to look; one which makes the establishment and progress of this ritualistic tendency easy, natural, and, the internal cravings of the soul being considered, necessary. For they who have not the solace—the hidden peace and joy—of the Comforter, as holy oil, to lessen the friction of this earthly life, will certainly have some other, which, rather than allay the heat, may end in fire, or the bitter pains of the second death.

It is impossible, however, as long as there are those who are truly walking with God, in Christ, who are fed with the bread of life, whose religion is based upon a revelation of God, by the Spirit, continuously manifest in their spirits, so that, abiding in Him that is true, they become stronger and stronger, and their path brighter and brighter to the perfect day—it is impossible, I say, as long as such as these have a dwelling upon the earth, for Satan, or his servants, whether open or hidden, to have it altogether their own way; for no earthly consideration will prevail to keep such continually silent. Their candles having been lighted, they cannot—dare not—hide them, nor can they altogether hide the living spiritual verity that is in them from those by whom they are surrounded, especially when such are being led by blind guides and false prophets into thicker darkness, and fed upon the husks that the swine do eat.

The bread of God supports in those who eat it a living, divine principle, which, under the Blessed One, will always plumb, yea

out-plumb, the mystery of iniquity, as it is manifested in the false religions of the world.

When Satan comes in great force and subtlety to obscure, or put out, in the hearts of men, "the Light of the World," he will, sooner or later, be met by some members of Christ's body, who will, in the power and wisdom of God, withstand his energy, and confound his subtlety, by bearing a clear and strong testimony for the truth, that God may be justified, though sinners and the stiffnecked be condemned.

One of the master-strokes of the enemy's policy at this day, by which thousands are being deluded and brought to rest their hopes on a sandy foundation, is a false conversion, which substitutes man's working and willing for God's new creation. This calls for a clear and direct testimony, so plain that the simplest mind may be able to grasp the point of difference, from whence springs that great divergence between the working of that which is of man only, and therefore weak and false, and that which is of God, and therefore true and mighty.

Before, however, entering into the subject more closely, it may be well to say, that false conversions and their results hurry thousands into the nets of irreligion and infidelity, as well as prepare the materials for the building of Babylon, and increase the number of the instruments of Satan. When any man, or any number of men, become religious from anything less than a divine or supernatural principle, do what they will, they can hardly avoid forwarding the course of false religion and Atheism;

because, not having that which is necessary to true religion—the Life of God ruling in the soul—they are, whether they will or not, continually manifesting weakness or hypocrisy. A religion, without the power and wisdom of God truly manifested in the heart, always works more or less in favour of Satan's kingdom, either directly in the person of its possessor, or indirectly by the influence which rotten principles have in their operation upon the minds of men.

Any reasonable or unreasonable man can see, or suppose, that he is a strange god, who is to be pacified or pleased by the belief of dogmas, hearing of sermons, singing of hymns, or mumbling of "prayers," while the conduct and spirit of the professor and actor in these things is either worldly, trifling, irregular, or mean, and corrupt. Such, however, is not only the case generally, through darkness of mind and absence of the divine life and love, but the blessed Gospel of God is, so far as it can be, so perverted and preached, of set purpose, as to prove that these must of necessity, more or less, be its fruits.

There was a power amongst some of the "Methodists" about a hundred years ago, that led them to strive against this little-understood anomaly, but that has long since given way to increased respectability, "good preaching," and a modified ritualistic Judaism; so that now they universally say, and do not: have a name to live, but are dead. But since their day there has sprung up a generation of people ten-fold more in spiritual darkness than they; these, of set purpose, preach sin

and dirt till death, and sneer a bitter hypocritical sneer, when told that without holiness no man shall see the Lord ; or kindly, with a fleshly kindness, tell us that their holiness is in Christ their head, "up yonder." Yet all these meanwhile are continually talking about conversion by believing. Only believe, they say, at all hands, and in all hours, and yours is heaven.

Here the question will be asked by many : Well, do you suppose that the "Brethren," Gospel Hall and Evangelization Society people are unconverted, leaving out the Methodists who have fallen asleep ? To this it is answered : No, they are not all unconverted, but in nine cases out of ten it is a false conversion, and the nine speedily bring the solitary one, that began in the spirit, to forget that he was purged, and to end in the flesh ; and, peradventure, by preaching and "praying" from that fallen and fleshly ground, to become ten times more a child of darkness than they. This, however, will best appear by looking at what a true Gospel conversion after the Primitive stamp was, and also what this false conversion after the modern fashion is.

This being rightly done, under the guiding hand of the Master—whose name be for ever blessed—a wayfaring man, though a fool, may read.

True conversion, then, as it is one with regeneration, the beginning of it, or entrance into it, is such a revelation of God by the Spirit through Christ, in or to the spirit and soul, as effectually takes the will from under the control of the flesh, and brings it under the leadings of the Spirit ; so that man is no

longer led by the soulish natural mind, or the mind or will of the flesh, but is so renewed by the work and presence of the Divine Spirit, 'as to be continually led of Him to do the will of God.

Thus, true conversion has its root and substance in a present revelation of God, through and in Christ, to the heart of a convinced and repentant sinner, and lies without or beyond the efforts of the creature, put forth to bring into his own soul a sense of pardon and peace. It is a work or new creation of God, as well as a making known of His will and pleasure, and is accompanied at the time with such a raising up into dominion of that which is of God in the spirit and soul, that the creature has from thence power to walk in newness of life with his Creator; and not only has the power, but is impelled so to do by the Spirit which is given, a sense of whose presence is renewed continually, as is most suitable to the sovereign purposes of God, and the well-being of His child.

In some cases, at this entrance into the kingdom of God, the spirit of sonship is granted; but it appears mostly the Divine order that this should be deferred for a time, and be made known to, or rather revealed in, the heart, as another and more precious manifestation of that love which is eternal and unutterable.

Sowing in humility and meekness to the Spirit thus revealed, and faithfully following His leadings, and abiding in His power, bring the true believer into all the privileges of the Gospel state.

Constancy in this path, and an entire ceasing from self, help

forward, by not hindering, the work of God in the heart, and lead to such an enlargement of wisdom, and enjoyment of peace and love, as effectually shut up the faithful soul from murmuring, while passing through the dispensations of Providence in this life, and give a holy meek boldness to affirm, "I can do all things through Christ which strengtheneth me."

Here, then, we are brought face to face with false "conversion," and have to look at what *it* is, contrasting it with the simplicity and dignity of that which is true.

False conversion, then, has its root and ground in man. It springs from the working of a principle of natural belief, which, taking hold of any given Scriptural proposition, applies it by an effort of the creature-will to what are believed to be the necessities of the case, and, from a bottom of rational deduction, takes for granted that what is promised in the Scriptures is, by this volition of own-will, found.

Take the following Scriptures for examples :—"Whosoever believeth shall be saved : " I believe ; therefore I am saved. "Whosoever believeth that Jesus is the Christ is born of God : " I believe that Jesus is the Christ ; therefore I am born of God.

It is not stated that *all* those who have been under some concern for their soul's salvation have got false deliverance through this cool way of reasoning : many sermons, exhortations, and other exercises, may have been necessary to bring about this sad state of things : but it is affirmed that this is the

groundwork of the great mass of the "conversions" of this day—that when the lower courses are examined, this will be found to be the real resting place.

It is the bringing of the children of men, by prophets and teachers unsent of the blessed God, through the false religious exercises which they teach and preach, on to this bottom, in the place of a true rest on, or in, God, that constitutes spiritual Protestant Antichrist at this day.

The above may not be the exact passages that have been taken hold of and used in every case, but they are such as are thus used, and fairly show this false principle of faith, which takes for granted, that by thus believing the work is done; while, in fact, the blessed God, and the spiritual verities attendant upon entering into His kingdom, are really unknown, and their place is supplied by the working of the natural or rational powers, as shown above, strengthened or intensified; as the case may be, by exhortations and other religious services, which are kept up under the guidance of reason, Scripture, and imagination, from the bottom, and in the strength, of own-will.

On comparing this false conversion with the true, the first thing obvious to the mind is, that one is of God, and the other of man; the first of the Spirit, the last of the flesh; that from above, this from beneath: and, as a consequence, though there be great effort on the part of the creature to keep up the character of his own work, yet that it invariably ends in defeat and loss. The form and outward show of

religion may be sustained by a routine of services and occasional excitements, but anything truly genuine is not experimentally known.

Here it may be asked—If, on comparing the two, they are found to differ so much in their intrinsic value, how is it that so many take to the one, and so few find the other?

Generally, it may be said, because the preachers themselves are not really spiritual men. Not having been truly raised from the dead, and baptized by the Holy Ghost into the name, and power, of the Father and the Son, there lives not in their spirits a divine leading principle, answerable in its life and operation, to a new creature of divine geniture : so their spring of action stands in the wit, and will, of man, not in the wisdom, and power, of God.

They speak as the Scribes ; not as they who, of and in themselves, by divine union, have holy authority from the Lord. They cannot, in the Divine will, as easily as they breathe the vital air, answer the wise man in his wisdom, nor the fool in his folly, as the oracles of God. There is little or nothing in them, or about them, which bespeaks an indwelling Lord. Therefore, as like begets like, they are continually begetting bastards, by a false spiritual generation, wherein the will and life of man, not the Spirit and will of God, are in the ascendant, and are the leading agents.

But the way in which this is being brought about continually, needs to be shown more particularly, that the writer, with the

Divine favor, may stand clear of the blood of those who, sooner or later, will read this tract.

First, then, the spirits of these false ambassadors, or man-made preachers, being inflated with a false, because carnal, sense of the nature of sin, they so preach Christ as to make it of little account with their hearers, whom they are constantly telling, that they have only to believe, and then all is, or will be, well. From this false step alone many are led wrong, because by it they are brought to exercise a faith on Christ in their own will, which they are taught to believe will be a gain to them, in bringing them out of all danger, and removing them, according to the new-fashioned way of conversion, on to "God's platform," as a place of safety. In the mean time, far from being slain by the hammer of the living Word, or brought into a state of thorough conviction of sin, they are told that nothing of this kind is absolutely necessary—that as Christ is their substitute and God's gift, they have only to accept it, and believing, rejoice, and call Him Father. Preaching of this kind being constantly sounded in the ears of the hearers, and they being alive to their own interests, and determined to save their own lives, they receive the words of these unsent prophets, and make haste to anticipate the work of God by believing in their own wills, and thus miss the revelation of the will of the Father by the Spirit, and all true manifestation of the power, and love, of God. And though warned by an interior sense that nothing supernatural or divine has supervened, and that

they remain radically in the same spiritual condition ; yet in the haste of falsehood they are hurried on, by being told that, if they believe, they are sure soon to rejoice, and are thus driven nearer and nearer to the net of Satan, or the whirlpool of delusion.

Nevertheless, still lacking divine assurance, and being sadly tossed with internal fears, it requires another shout of the false gossellers to drive them so into the net, that there is little or no hope of rescue. Anon this is sounded forth in something, in substance, like the following words : Christ's work is a finished work, and ought to be believed on, and rejoiced in, forthwith. Impatient of longer delay, racked between false hopes and selfish fears, and borne forward, it may be, by the fleshy rejoicings and excitement of carnal "believers," the bait is swallowed, and another soul is added to the overwhelming number, who, blinded by Satan through false teachers, are led by reason and self-will, and made drunken with imaginations and "Scriptural" vanities.

Tens of thousands of tracts, and thousands of preachers, justify these statements, and are ready to defend the false faith, and false conversions, that called them forth : these writers and preachers little seeing, or even suspecting, that they are by this man-generated work forcing into existence a spurious godliness, which has its root and principle in man only, and exists not in his heart by the will, or fiat, or blessed Spirit, of Him who alone causeth the true light to shine out of darkness. Warming

themselves at their own fires, they discern not that their work leaves the hearts, in which it is brought forth, without the true Comforter, or a real new birth—with the old nature, in a new form, in the ascendant, so that there results a believer in Christ, but not a new creature : a joy through believing, but not the joy of the Holy Ghost ; a calling God Father, but not by the Spirit ; a walking in religious exercises, but an absence of divine life ; a profession of being in Christ by faith, but no flowing of living water out of the belly ; a continual cry of weakness, but no continuous indwelling of Divine strength.

In short, the leading religious men of this day, learned and unlearned, rich and poor, preacher and people, “bishops” and “laymen,” with hardly any exceptions, know not, nor care to know, that the upshot of their work, taking the body and substance of it is:—man made religious by man’s faith, wisdom, and strength only, fighting, if such a one may be said to fight, a losing battle against the world, the devil, and his own flesh ; not God, the mighty God, by His Spirit, fighting through, in, with, and by man, and bringing him off continually more than conqueror, through Him that died and rose again, in the Life of the Lamb.

Having said so much there is little need for any long-drawn arguments to prove, or for statements to show, how this trumped-up faith and false conversion—generated so freely amongst Church of England “Missions,” Evangelicals, so called, “Brethren,” Gospel Hall People, and Evangelization Societies,

to say nothing now of "Friends," and "Methodists," who have, as to the life of godliness, fallen asleep—prepare the way for Popery and Infidelity, by proving, as far as they can do so, that religion is a poor man-got-up thing. Nor, on the other hand, need it be shown here that true faith and sound conversion, which are of God, are mighty and glorious, and, in proportion as they prevail, will render Atheism, Popery, and all other false religion also, impossible in the world, by bringing forth men, who not only talk, but do live and walk by Divine power, well-pleasing to God. It need only be said that, in the very nature of things, it is sure to be the case. For if the reformers of the Reformation have nothing amongst them stronger than that which is of refined flesh, and the letter which killeth—no leading living principle which is more of God than man, more heavenly than earthly—how can it be expected to be otherwise, or that anything but failure should follow? How shall man alone, without the power and wisdom of God, be able to stand against the wiles and strength of an educated pretentious priesthood, who are supported by the force of custom, fashion, respectability and money, half gentlemen and half saints, many of whom make so fair a show in the flesh as to deceive, more or less, all but the very elect? Indeed, why should it not be so? If we *must* have a religion without the presence, power, and love of God, as its leading principle, truly it may be as well to have the thing got up as decently as possible, and, at any rate, to make it a civilizing, improving, educating system.

Surely no God with these is as well as, or better, according to this measurement of things, than no God with snobbish ignorance, and pragmatical, mean, presumption.

These things, amongst the Protestants, and superstition and idolatry amongst the Papists, increase irreligion and infidelity in any nation, and help forward the most powerful, sensual, and imposing professions of this age. They are not dying out, but working mightily in Great Britain, Ireland, and America, and through these in all parts of this habitable globe.

It remains then only to add, that there is no hope for those who are truly alive from the dead, but in God alone. He is the salvation and joy of His people, and the strength of their hearts. They are born of Him, one in nature with Him, and have a love of Him—His own gift—which is stronger than death.

The time has come for them to make a stand for Him, not by setting up some new Ism, but by feeling after Him with increased faith and love in their hearts, and by resolutely, in His strength, setting their faces against all forms of superstition and religion that give not God to man, and man to God, not in good words only, which deceive the simple, but in very deed; that He dwelling in them and they in Him, they may, as easily as they breathe, defend that conversion and regeneration which stands in the power of God, and bear a living, and therefore a strong and blessed, testimony against that which is of man only. Amen.

He that hath an ear to hear, let him hear.



TRUE AND FALSE SONSHIP.

TRUE AND FALSE SONSHIP.

The true Sonship stands in Light, Power, and Life, from God in the heart by the Spirit ; who by Himself bears witness, while man of himself remains passive.

The false Sonship stands in a persuasion, wrought in the heart by a natural belief only, in the life, sufferings, and death of Christ ; as for all, so for me, because I feel a need of Him, for in me there dwelleth no good thing.

The former is of God ; the latter of man. The first of the Spirit ; the last of the flesh.

The first gives power over all sin, if the creature abides in it. The last, really and truly, over none ; for the power and holiness resulting from it are only of man.

The one is the blessed God making Christ unto us wisdom, righteousness, sanctification and redemption, in very deed. The other is man making Christ a covering for his sins, while the root, ground, and principle of them remains, and reigns.

All who are truly in the first feel a conscious power from God dwelling in their hearts, by which they have, or may have, victory over all their enemies. All of the last, if they will let the witness of God speak within them, must confess that, although they profess to believe in Christ with all their hearts,

the Power of God is not manifested in them overcoming Sin,—their prayers and other religious doings partaking of the sin, which still remains and brings into bondage.

A knowledge by experience of the difference between the first—the true Son born of the Spirit—and the last—the false born after the flesh—would bring to an end ninety-nine out of every hundred hindrances to universal harmony and love amongst Christians.

Two true Sons of God can no more really differ, while remaining under the power and influence of their filiation, by the Spirit, than God and Christ can differ, who are truly one.

The differences which arise are from a want of the Spirit,—the Sonship—the Son. Where He is found, though the number should be a thousand men, they would be all of one heart and one mind. Their faith would be in common ; their love would be in common ; their life would be in common : that gentle, holy, sweet principle of divine good, emanating from the most blessed God, as the light and heat from the Sun, bringing all to one Life, Spirit, Heart and Soul.

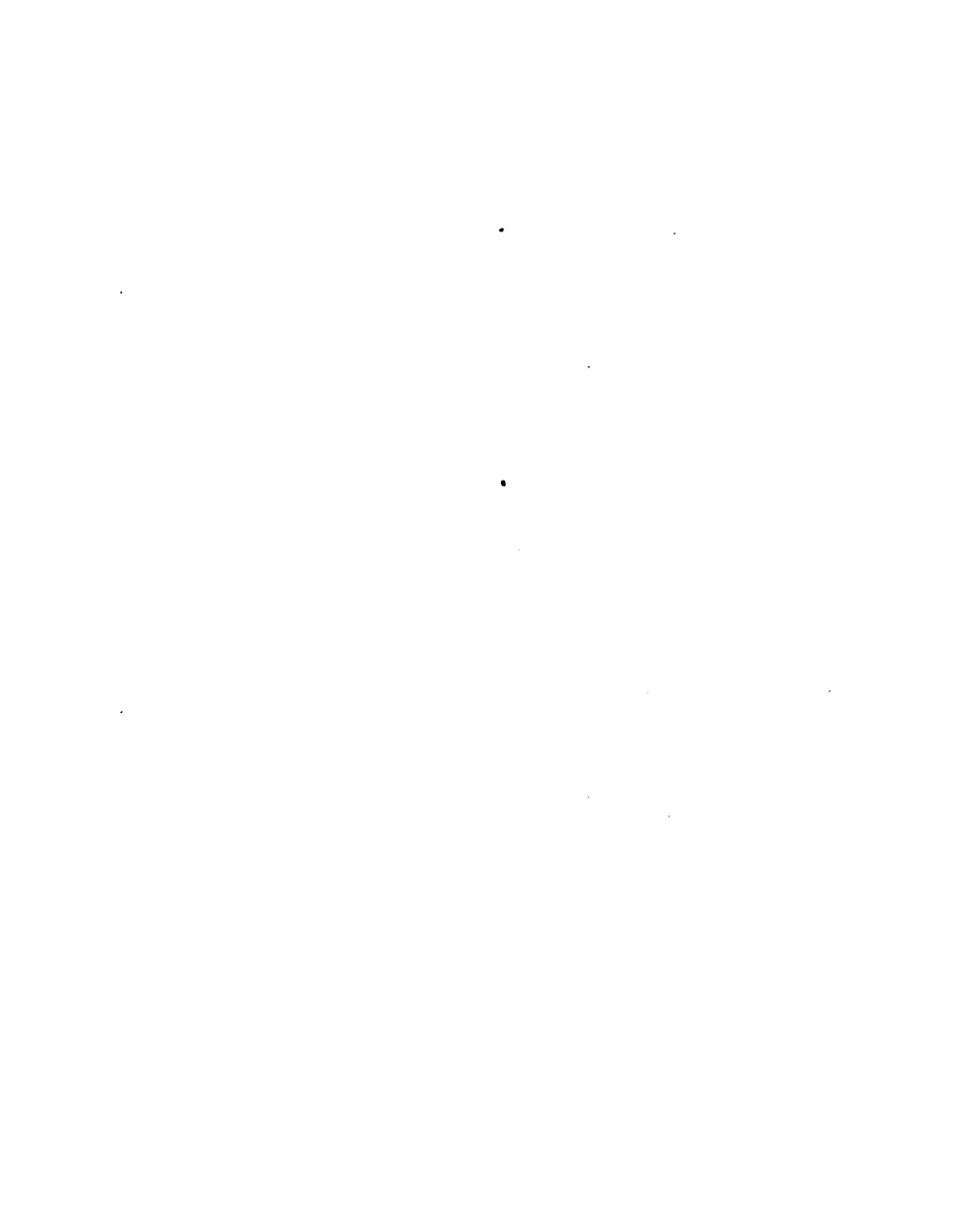
As to living without sin, spoken of above, which only needs to be mentioned to provoke opposition from the most forward professors of this degenerate day, it is but a small matter with the blessed God ; who, having ceased to dwell in Temples made with hands, has no place of abode upon the earth, except the hearts of those who are translated into the kingdom of His dear Son.

So, with Him, to wash from sin and drive out the wicked one, is only a preparatory work. He has so to beautify and enlarge the place of His rest, that He may come and sup with His loved ones, and they with Him, and, now and then, uncover the beauties of His face to them, in Christ Jesus, leaving some divine realities with them—in them—that will speak of the exceeding riches of His grace, and the adorable majesty of His Power—His Love.

So that to be a true Son of God, and to sit with Christ in the heavenly places, is not a mere flourish of “Gospel truth,” educed from the Scriptures, but implies such an opening of the heavenly life within, such a partaking of the divine nature, as embodies in it, or carries with it, an internal living divine substance, already dwelling in the hearts of God’s dear children ; and this as really and truly, in measure, as it lived, and now lives, in the Heart of Him, who is exalted far above all principalities and powers, at the right hand of God.

The name of the Lord be praised for ever and ever.

He that hath an ear, let him hear.



TRUE AND FALSE HOLINESS.



TO THE READER.

The following Tract is sent forth in behalf of the much neglected truth, that God is the Worker ; and with a strong persuasion on the writer's mind that, if but a few souls, raised up and led on by the Divine Spirit, conform fully to this principle—ceasing from themselves and man, and believing and trusting in God only—we shall again, by divine favour, have supernatural men upon the earth—men of faith and power—men in whom the Holy Ghost does truly dwell, who are led by Him, and through whose pens or tongues He will speak as with a trumpet, and by whose spirits He will enkindle a flame of divine love and power, breaking stony hearts, softening obdurate spirits, and bringing souls into the comforts of the Holy Ghost.

AMEN.



TRUE AND FALSE HOLINESS.

True holiness stands in unity and oneness with the Son of God, Christ Jesus ; which unity, wherever found, gives a present manifestation of that which is in the bosom of the Father. They that have the Son have divine life, which gives power and love ; while they that have not the Son have not life, though they may have a love professing to have God for its object, yet which has only flesh and man for its life and spring.

Here it is that false holiness, which is of man, obtains a footing. False conversions, and false regenerations, arising from a false faith and false gospel, preached by unsent prophets, leave the creature without true life and supernatural power, and so devoid of divine union and love, and therefore without that from which alone true holiness can spring. In this condition man-made saints are compelled, either to disbelieve in holiness altogether, or to work it up by a faith and power inadequate to the task, and which have their root and life in man only, and are not the buddings forth of that which comes immediately from the blessed God.

The true prophets of God, however, in all ages, as well as the Scriptures, have set forth holiness in such lovely and lively

characters, that there be few so blinded by the god of this world as to deny the necessity thereof altogether. Therefore, wherever there is any serious profession of religion, some theory or another, on the subject of holiness, has to be adopted, and wrought out in life or action, to bring peace, though it be a false one, to the soul.

Those Papists who have been truly in earnest have generally adopted the method of voluntary self-denial, and mortification of the flesh, which they have received by tradition ; expecting thereby to secure that conquest over carnality and spiritual death, which is felt to be necessary to bring peace to their spirits. But a close observer of their lives will find that many of them have ruined their health and constitution, without materially altering the weakness and viciousness of their souls, or obtaining true and divine liberty in their spirits.

Some of them, however, have been favored to see the folly of this line of conduct, and, maugre the blindness and hypocrisy of their priests, have been made partakers of such a measure of divine life and favour, in Christ Jesus, as has led them to walk with God in some degree of stability, and uprightness of heart.

De Sales, De Renty, Guion, Fenelon, Molinos, with others, may prove the justness of this statement, though it is far from clearing them, as free from the mystery of iniquity, with which they were more or less held in bondage.

Wesley also held a theory of Christian Perfection, or perfect love, as it was called ; but it was only a theory in himself, and

was bottomed principally upon a faith of man. He was honest enough to avow, that although he preached this to others, he never experienced a continuance of the power thereof in himself, and therefore was, in the very nature and substance of divine and spiritual things, a blind guide : for he that preaches what he has not himself felt, seen, and handled, is a pretender, and, in so far as he is so, a hypocrite ; though all the world should go after him, and the “learned” and “pious” in all ages defend him.

But to come to the actual state of things in this our day. The “Brethren,” as they are called, who have influenced the “religious” character of this age as much as most, have their theory on holiness, which amounts, in substance, to affirming that it is in Christ, “up yonder,” and, as they are in Him by faith, His holiness is theirs, though they still remain in themselves carnal and unholy. Some of them, however, do not feel over well satisfied with this state of things, suffering, as they do, from the dryness and hypocrisy of their hearts ; and so they adopt a prudent and watchful way of walking, according to “the word,” as the Scriptures are by them called : thus, from a fleshly ground, making, as far as in them lies, their old nature bring forth an imitation of good fruit.

There is yet another form of holiness, called by its abettors the “higher life.” This is bottomed upon the creature making an offering of itself to God, and believing that He receives it, and, from the ground of this belief, appropriating all the promises

that are found in the Scriptures, and felt suitable to the will and desires of the creature. This produces great confidence and vivacity in a religious way, but from a natural and carnal ground only, though in a high figure ; so that, be there never so much assurance and peace wrought up by the power of this appropriating faith, as it is called, the whole lacks the divine stamp, virtue, and supporting power, of that which comes from above, and is only the working and moving of a natural principle, which brings not to unity with that life which was from the beginning—the light and life of God—which was, and ever will be, the moving power in all true prophets, and sent messengers of God.

That prudent moral philosopher, and, naturally and religiously, “excellent” man, Professor Upham, did much, in his works on the inner life, to give plausibility to this theory ; but, with the wise and prudent of all generations, he missed the mark in the things of the Kingdom of God, and, like the Jesuits, made the Divine Spirit to be wrought into his system as a factor or helper, not giving to Him the efficient and leading power in the salvation of the soul. To dip into his books here and there may not reveal this fully ; but nothing is clearer, as the drift of the whole, to the opened eye.

God the mighty Potter, and man on the wheel, is that truth which, when fully known, will, by divine favor, clear the way for another visitation of the divine power to the World, as it is *that which brings the true life to the few, who even now truly*

walk with God upon the earth. This is a different thing entirely from man taking hold of the divine power, and working it in with other factors, to the salvation of himself and others, according to the dictates of his own will, wisdom, and prudence, assisted by the Scriptures. But this is what they are doing, as far as they can, who are writing, "praying," and talking, about what they call the "higher life" at this day. They, being the leading agents, are, in substance, only working by enchantments, with their Egyptian brethren, and foolishly and wickedly striving to put God, the Potter, on to the wheel.

It would appear almost incredible that, in this nineteenth century, men should be so blinded by the prince of darkness ; yet so it is : and by their vain repetitions, songs, and windy discourses, they keep up such an excitement as hinders them from realising the fact that, though the religion of Christ is eminently a supernatural one, they, by their blind and foolish zeal, do all that in them lies to keep it within the compass of purely natural action and causes.

After having said so much, little more need be advanced to assure the wise of heart of the worthlessness of this American "holiness" movement, in England, at this day.*

One thing may, however, be named in passing, that is, the great care that the leaders of this people take, now and then, to give warning that in their "higher life" nothing like "sinless perfection," or living without sin, is meant : showing what a

* [First printed in 1874.]

powerless hypocritical gospel they have taken into their heads, and are forcing into one another's hearts ; for, surely, when the Mighty Saviour has forgiven all a man's sins, and cleansed him from all unrighteousness, having put a new heart and right spirit within him—when thus saved, he will find it quite as unnatural to commit sin, as, when in the flesh, it was natural so to do.

Here some earnest, hungry soul may say ; Ah, I like all this very well, and have little doubt of the truth of it, but do tell me again, what holiness really is, and how I may get it : I see there is little of it in the world, and many talkers about it : as it is a divine reality, say something solid about it—something worthy of it.

The reasonableness of this somewhat importunate way of bringing things to an issue is admitted ; yet it may be said that the historical hints which have gone before, being within the limits of strict truth, may save many persons from doubt and anxiety, who have neither time nor opportunity to look deeply into these matters themselves. The assertions here made are not from a hasty collection, or reading up, as the hypocrites say ; but are the result of well sifted evidence, and long tried experience and information, not sought for a purpose, but gathered during a passage through the wilderness to Canaan.

Now for our beloved earnest friend.

Dear Soul, thou has asked a hard thing, though easy with the help of the Divine Spirit : here are a few broken words about it. Holiness, in the blessed God, is that ineffable and glorious life

and being, hidden within Himself, and without beginning or end, which, though beyond all words and figures of speech, yet, when manifested, in measure, to and in His creatures by His Spirit, (as the sun, when shining in a glass), brings forth, even from them, some beams of excellence, beauty, sweetness, and glory, which no imagination can prefigure, no heart conceive, nor even angel tongue express.

Holiness in the creature is a partaking of this divine nature ; though, in a secondary sense, it may be said to be a reverent walking under the power and influence of this holy imparted life, a sense of which begets in the children of God—those who are born of Him—a continuous love and reverence, which, as they are of God, are well pleasing to Him.

Any pious doings, so called, however exalted their character may appear to be, if they spring not from this divine life as their root, though they glitter and shine never so much upon the hearts of men, and cause sparkles of light and religious heat in the spirits of those from whom they come, are to the blessed One, only as the folly of the fool to the wise of heart.

The present will of the blessed God, wrought in, or manifested to, the heart, by the leading or moving of His own Spirit, is the only safe and sure test of the possession of that holiness, without which it is impossible either to see or please the Lord. Not a will of God which may be gathered from the Scriptures in a general way, and which, when applied and manipulated by the creature, may be transformed into the will of the flesh, or of

Satan ; but that which is made known to the new heart and right spirit, by the bias of its divine imparted nature, or the special leadings of the Holy Ghost. For, in the true working of holiness, as it is in man, God, and that which is of Him in man, have a part. The babe of God, born of the immortal seed, has a divine nature and life in itself, though weak or strong according to its growth. At the same time, He that is near to every one of us, and especially so to those who are of His flesh and bone spiritually, can, at His will, put forth a wisdom, strength, and sweetness, into the hearts of His chosen, which make them, for the time being, more than men, though less than God.

This shows the utter rottenness of any system or theory of holiness, which, in any way, makes man to be the leading agent. This is what has well nigh banished the power of the blessed God out of the world, and from amongst those who esteem themselves to be of the Church. All the world, and church, and prophets, such as they are, are working from the bottom of man, and the possibilities of *his* faith and action, as the leading power ; hardly one of ten thousand thinking, or, if thinking, ever acting as though the blessed God were, in very deed, the Worker.

So, dear soul, if thou wouldst be holy, avoid this general folly. Cease doctoring thy own soul, and tinkering thy own works, and don't let any false prophet do it for thee. Christ is the Saviour of the soul, and will work in thee all that is good, even till thou art altogether lovely ; thou in Him, and He in thee.

Be faithful to the measure of grace imparted, and learn to know the Shepherd's voice, which is holy—to discern between that which is of the flesh and that which is of the Spirit. Adhere with all thy heart to that of God in thee, which crucifies and slays all that is contrary to Himself in thee—His ever-living Word.

Wait patiently, though longingly, in self-denial and the daily cross, for His more glorious appearance in thee, as thy Deliverer. Let Him come to the front in thee—the Beloved—the everlasting David. A word spoken by Him—truly spoken—will awaken the sleeper in thee, and, if not already raised, bring to life that which will never die. His voice, which is powerful as lovely, will change the ruling power within thee, and take thee out of the flesh, and settle thee in the Spirit; giving a bias to the will Godward, which nothing in hell, earth, or heaven, can change, and bringing forth a love to the Deliverer which passeth knowledge. This will make thy soul acquainted with a joy that is exceeding and full of glory, which will be followed, in the Father's time, by an entrance into the realms of everlasting day. AMEN.

“Blessed be God, and blessed be His glorious name for ever.”

“He that hath an ear, let him hear.”



A FAITHFUL LETTER

TO THE

QUAKERS,

WITH A CALL TO OTHER PROFESSORS: WORTHY
OF BEING READ BY ALL MEN.

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How is it that the present generation of Quakers, in their corporate capacity, are no more enlightened by the Holy Spirit than other Sects of Christians? That they who were especially called to hold to the work of the Spirit, in the heart and life, are as weak, in this vital part of the present dispensation, as the leaders and standard-bearers of any of the other, so called, Evangelical Parties?

He that, in the wisdom of God, can answer this question in a few words, which shall come to the Root of the matter, deserves well of the Friends, "Quakers," and all other religious people; and will doubtless reap a reward in the present life, and that which is to come.

The wisdom of man can do little or nothing here. As man cannot save man by way of mediation, atonement, or interces-

sion, so neither can he enlighten man by imparting to him a knowledge and real sense of spiritual verities, and divine truths.

But God, the most blessed God, has in all ages of His Church, visited His people through chosen instruments, who, from their seeming inaptitude and weakness, have elicited the laughter and sneers, if not malice and hatred, of the Scribes and Pharisees—Preachers and Teachers—of their generation. These chosen instruments, having a due sense of their utter helplessness, as of themselves, in so great an emergency, are often ready to wish that they could get into a wilderness or some lonely place, there to serve the God they love, without interfering with any of their fellow men. But a sense of duty, and that Love which is their life, animates to a hope, that He who has been *their help and strength*, even to deliverance, may so magnify Himself, as through them to make known to others those holy truths, with power and demonstration of the Spirit, which are hidden from the wise and prudent, but revealed unto babes.

The mighty men of the letter despise in their hearts such childish prattle as this, seeing, as they say, Revelation is finished, and there remains nothing now to be done, but to practise those vital truths which are wrapped up in the letter of the “Sacred Volume,” and which it is their call and business to unfold and explain.

So, from this bottom, they fall to with Logic, Analysis, and *Rhetoric*, prudently mixed with an assumed gravity, gentility, and sanctity, though their private walk is often with much

lightness and vanity, and endeavour to make saints after their own hearts. But alas! the fruit bespeaks the tree from whence it came.

Moral, decent, religious men, after the style and spirit of the age, they do produce ; but so far as a radical change of heart, and real resurrection into life is concerned, their work is *nil*. For should any of their hearers by taking hold of their *good words*, fall to agonising prayer and seeking after God, and come, by grace and faith, to taste of the heavenly gift—the powers of the world to come—these favors are soon lost again, and the blessed Spirit grieved and turned away, by false teaching, carnal worshipping, and other workings, which are principally after the flesh, though wrought out in what are called “ Houses of God,” and represented as “ Means of Grace.”

But do not our present “ Quakers ” in some sort escape this general outline, and still hold to the tradition of their fathers, as those who were raised up of God to bring this state of things to an end, by holding forth, in doctrine and practice, a more spiritual manifestation of the Gospel of the blessed God ?

A few of them do so, though in word only, not in demonstration and power from on high. But even this dying, if not dead, Witness is ignored, overruled, and slighted, by much the greater number, who are impatient of the genuine testimonies of the first Quakers, and are quickly becoming one in practice, as they are in substance, with the letter-made professors of the age.

Nevertheless, that the first apostles of Quakerism, so called,

did bring thousands upon thousands, into a true Rest in God, by Christ Jesus, no man sufficiently informed on the subject can, under any pretence, deny. Their enemies being witnesses, a mighty work was accomplished through them in their day.

This, then, brings us at once to the root of the matter. From what source of power, under God, did they accomplish this? The answer is, From a thorough knowledge, by possession, of the work and *reign* of the Spirit, the blessed Spirit, in their hearts.

But how did they get at this, or come into the possession of it? Simply by carrying out in practice, what all others confine to theory. Being called of God, and made sensible, that if they would enjoy the powers, privileges, liberties, and rights, of the true Gospel state, they must forsake all for it—as set forth by the Lord of it, and found true by all that ever entered into it—they yielded thereto under great exercises of heart and mind. This, with the pressure of the times, which abounded in tumults, persecutions, and imprisonments for conscience sake, with great shakings of society at large, favoring a real and speedy settlement of the question, led them to give up all—Father, Mother, Sisters, Brothers, Houses and Lands, Silver and Gold, and every other creature—that they might win Christ. In doing so, under great straits, trials, and provings, THEY LOST THE LIFE THAT THEY HAD IN THESE EARTHLY THINGS, but won Him who is the true *Light and Life*, and one with the eternal Father, not *for* them *only*, but *to* and *in* them—not only as washing away past sins

but as giving a living power to walk in newness of Life. Doing the works of God, freely, nobly, powerfully, not by imitation only, but from a source of life and power from Christ their life in themselves, in short, being filled with the Spirit, they walked as He also walked, worked, in their measure, as He worked, discerned by the Spirit, as He discerned, and fought a good fight, as He fought.

Being made Sons of God, by a clear opening and birth of the Spirit in them, they were not so in name only, but really and truly, possessing the powers and prerogatives of that blessed and glorious state : walking in the Light, as He, the Lord, is in the Light, they had fellowship with Him therein, and one with another. So that there was no schism nor rent among the faithful brethren ; they saw all things of God, by the Spirit, and were at unity and Peace.

In a word, they entered into the true Rest, and from that blessed state, called upon others to join them therein.

Now let him that readeth understand. That small number of the present generation of Quakers who have any right whatever to that honorable name, talk of Friends' principles, speak of following the Light, and holding forth the testimonies of their predecessors in the Truth, but they miss of the great and glorious powers and privileges just named. How is this? Simply thus—they do, in a measure, follow the light, and come under the discipline thereof as a schoolmaster, and at times taste some of the sweetnesses of obedience ; but owing to the worldly spirit of

the age, and of those who have become leaders amongst them, which also has a reach and influence over the character of their own seeking, they do this so lukewarmly, as never to pass into a clear state of liberty and power by the Holy Ghost.

Falling short of this, they trudge sleepily on, as hired servants only, under the discipline of rewards and reproofs, but come not to the adoption and grace of the Son, in Spirit and Power. They have something from Him, as the Light of the World, but are not one Spirit with Him, as the King of Saints.

So, not being sons, they have not the power, liberty, and dignity, of the Son in them, nor the Key of David resting upon them. Thus they wander up and down, at best, as meddling servants only, who are treated, with the divine permission, for their unfaithfulness, lukewarmness, and half-hearted* hypocrisy, as intruders; and are sneered at, and laughed to scorn, by the Interlopers, birthright, and unregenerate members, whose numbers, influence, natural talents, and riches, carry all before them. All of which brings about heart-burnings, quibblings, heresies, evangelical hypocrisies, and a thousand of her works of the fleshly mind, which those whose eyes are opened of God are alive to.

So here is the secret and truth of the matter, as it is with the "Quakers" of the present day. They are weak, unfaithful servants, not strong loving sons; more soulish than spiritual; more sinners than saints; more fault-finders than fault-menders. Their strength is from tradition and of the flesh, rather than from

* All half-heartedness towards God is hypocrisy.

the present indwelling Christ, the wisdom of God, and power of God, in them. Let them take it to heart, and learn that it is only where the Most Blessed is sought unto with the *whole heart*, that He is found as an abiding and glorious possession.

Till this is the case, the whore and false prophet are often embraced as the Light of the World—tradition and the flesh, for inspiration and the Spirit.

He is not an enemy who writes here, but a friend for the sake of their forefathers. The true seed of all generations is worthy of honor. They only, however, know it, who have eyes to see, ears to hear, and a heart to feel ; which eye, ear, and heart, are not of Man, but of God, not of the Flesh, but the Spirit. They who fight against this, wherever found, only kick against the pricks. If they continue so to do to the end, they will be ground to powder. Wisdom is justified of all her children, and will stand to the utmost extremity by those who are *sent*, if they be faithful to Him who hath called them. The princes of this world often make tools and scape-goats of their servants and lovers ; the King of kings never. The “Fountain of all honor” is in Him alone. Blessed be His holy and glorious name for ever. There are no jealousies and heart-burnings here. Those who truly love Him by the Spirit—all other love is false—desire that He may be loved by others a thousandfold more. They feel, with unutterable force and abiding power, that HE IS WORTHY.

As for the other professors of this highly favoured Land, and the World at large, with comparatively few exceptions, and they are *mostly hidden ones*, they greedily take hold of Christ in

His work, passion, and death *for* them, to the prejudice altogether of self-denial, and the daily cross *in* them; and, in their fleshly minds, led on by their carnal teachers, raise up a building of false confidences, and other hay and stubble which are for the fire, thereon, and here they rest. Becoming Jews upon a New Testament, or "Gospel" bottom, saying their "prayers," if possible, so many times a day, hearing sermons, singing hymns, keeping the "Sabbath," breaking bread, or taking the "sacrament," and, in some cases, supporting the "good cause" with their means; but, at heart, soulish, weak, and blind, not spiritual, not divine, but opposed to it. So that, when a further manifestation of the grace of God is proffered to them, and they are called upon to give up all that they may win Christ, in very deed, into them, they, with few exceptions, turn and lie against the truth, and like snarling "dogs," sneer at perfection, and want to know if anything can be added to His "finished work" for them, while at the same time admitting that they have little or nothing of His holy power and presence in them. Thus they remain in a wretched, dirty, sinful state: yet, warming themselves by a fire of their own kindling, they often sing with all the vehemence of the "Ranters," or wildness of the "Peculiars," in some such words as these:—

* "My joy came through the blood,
The news of which has told me,
That perfect as the Christ of God,
In Him God does behold me :"

* This is a flower plucked from that hot-bed of corruption, Brethrenism.

yet spiritually and truly, without God in any substantial and blessed way, without Christ, without the Spirit, without power, although constantly talking, or writing, or preaching, about them.

Thus while Infidelity and Atheism are rolling as a flood forward, and Popery, Ritualism, Socinianism, Spiritualism, and every other ism the Devil could wish, is becoming stronger and stronger, they are, if possible, becoming weaker and weaker, and bringing more and more contempt upon the cause and name of God, and the blessed Truth upon the earth.

Meanwhile the Leaders and Writers of all Parties, and especially of the "Evangelicals" and Methodists, so called, are putting forth Article after Article, week after week, year after year, in their "Religious Periodicals," laying the blame everywhere, or anywhere, but where it ought to be laid, that is, upon their own half-heartedness, *spiritual blindness*, self-righteousness, worldly-mindedness, and hypocrisy, which hold them down, as with an iron chain, to preaching God and Christ as far off, "up yonder;" not at hand, with them, and in them, in mighty power, "down here." For as they know Him, so they preach Him "far, far away."

In the face of this Protestant mystical Antichrist, this well-fed many-colored Harlot, with her *drunken, idolatrous, and Adulterous—though Preaching, "Praying" and tract-writing—

* All are more or less spiritually drunken, in proportion as they preach Christ from a soulish natural bottom only.

lovers, who shall give the Watchman's cry, and with divine force, and holy power, in the blessed Spirit of God, pierce to the centre of all hearts concerned, breaking them in pieces?

Who, I say, with eyes full of tears, and a heart of love to God and man, shall speak the truth before it be too late?

In these days of high profession and feigned charity, he is accounted mad who feels and speaks as a Prophet, though there be thousands who are not ashamed to steal and use the words of Prophets, while strangers to their spirit.

Awake! Awake! ye hypocrites, ye half-hearted, double-minded ambassadors, with your College Studies and Languages, your Analysis, Synthesis, and Theologies, your Anecdotes, Tea-drinkings, and Vanities, and learn before it be too late—if indeed it be not too late already—that it is the Life and Power of the blessed Spirit alone, by Christ Jesus, that can wash away and purge out your hypocrisies—can make you habitations of God—and give you a true dignity before the people as Prophets of the Lord.

And remember, if ye do not so awake, the Sword and Famine, with Infidelity, Popery,* and misery, will be brought in, to sweep out you and your hypocrisy, and to make way for the true and spiritual appearing of the Lord.

Not on a cloud: not here: not there: as thousands of “fools and blind” are prognosticating; but with power, majesty, and

* *Not that which is of Rome only, but that of English culture and growth also.*

glory, in the hearts of those who love Him, and cry unto Him day and night, that they and He may be avenged of their enemies—the Elect—the saved of the Lord--the Israel of God. Amen : even so ; come, Lord Jesus, quickly.

He that hath an ear, let him hear.

Our Salvation stands in God with and IN us, and we OF and IN Him.

Blessed be the Lord God Almighty, and blessed be His holy and glorious name for ever.



THE SPIRIT;

OR

WHAT DO ALL CHRISTIANS NEED?



*THE SPIRIT;

OR

WHAT DO ALL CHRISTIANS NEED?

They need the Spirit. The Spirit of Truth. The Spirit of Power. The Spirit of Love. They need Him as the Spirit of Truth, that He may guide them into all Truth. As the Spirit of Power, that by Him they may vanquish and overcome all their enemies. As the Spirit of Love, that they may be inflamed with a constant Love of God and one another, which groweth brighter and brighter to the perfect day.

They need the Spirit, because, in proportion as they have Him, they have all good things with Him, and in Him. All wisdom. All power. All love. And in proportion as they have Him not, they lack all good things, and are ignorant, weak, and selfish, Godward, like men—all men—who are in the first

* This Tract is especially for the use of those who are full of "*simple faith*," but empty of divine power,—whose faith stands in the wisdom and talk of men, not the Spirit and power of God.

birth, which is of the flesh, and after the will of man, and not in the second, which is of the Spirit, and after the will of God.

Here it may be said, This is a great blessing, but *how am I to get it?* The answer is, Seek it. *Where* am I to seek it? From God, with all thy heart, but *in* thyself. In myself, what is meant by that? Simply what the words indicate. For although the Spirit be God, of God, in God, and from God, yet, so far as man is concerned, he can be benefited by Him only as He manifests Himself *to* him, *in* him.

In the first instance, as making known sin to the heart and convincing of it. In the second, as saving the heart from it. And in the third, by so making the heart new, that the Spirit Himself may become one with it, joined to it, living in it—one spirit. Yes, one spirit with God and Christ glorified; loving Him in the Father, by the Spirit; constantly, increasingly, fervently; and, what is more blessed still, naturally, without fleshly excitements, singings, “prayings,” or any other exercises, which, when not of the Spirit, have their origin in the will of man only, and are of the flesh.

Christ glorified loves God perfectly, in an unutterable manner and degree. As man becomes one spirit with Him, so he loves God supremely, spiritually, divinely, and Christ in Him; and in the unity of the Eternal Spirit is made one with Him—the Father one with Christ as His Head, the saints one with Christ as their Head. He, by the Spirit, living in them, and they, by the Spirit, living in Him.

Is this to be received on earth? Yes, it is. How is it that professors do not obtain it? Because they do not ask for it sincerely—believe it firmly—and give up all for it freely.

If they were to do so, would they get it? Yes, as surely as the Lord liveth. No operations in the natural world follow more certainly in the form of cause and effect, than do the blessings of Christ's kingdom follow on *right seeking—right believing—right forsaking.*

Seek, by the Spirit, with all thy mind ; believe, by the Spirit, with all thy heart ; give up, by the Spirit, with all thy soul ; and God, the most blessed God, Himself can withhold nothing from thee.

This is as true as that Christ died for our sins, and is risen for our salvation.

Blessed be the Lord God Almighty, and blessed be His holy name for ever.

The mighty millstone hanging round the neck of *Professing Christendom* at this day is, both Preachers and People knowing Christ by the letter, and after the flesh ; not through the Spirit in *Life* and *Power*.

He that hath an ear, let him hear.



THE LOVE OF GOD.



THE LOVE OF GOD

Is One—Indivisible—Unutterable—Eternal.

It is of God, from Him, and in Him. He is its Life, Root, and Spring. Wherever it is found, there is the Father, Son, and Spirit.

It is not one thing in God and another in man ; but one, only one, in all. In Him it is infinite ; in the Son without measure ; in each individual member of His body in measure and degree, as it pleaseth Him who filleth all in all.

Oh the ineffable sweetness, beauty, and glory of it, as it is in God—Infinite, Perfect, Eternal ; the infinite complacency of a perfectly glorious Being in Himself ; infinitely holy, wise, and powerful ; yet utterly unable to find either spot, or folly, or weakness in Himself.

Here lies the ground and root of the Law, and Promise, or Gospel, Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength. Had He known anything better than Himself for man to love, He would not, could not, have made it Law for him to love Him thus.

But speaking after the manner of men, being compelled in His own infinite perfectness to fall back upon Himself, as the

only true Good, He could not recommend to, or enforce upon, man any other.

Here, also, is to be seen the magnitude of the Gift or Promise. Man not being able, through the imperfection of his fallen nature, to fulfil the Law, which points to that only in which is the substance and joy of eternal life, He, out of His great Love, sent His Son, that we through Him might receive the Spirit, and lay hold on the Love of God, and eternal Life.

That which is Divine can love only what is Divine ; so also that which is natural, only what is natural. That which is born of the flesh is flesh, and loves the things of the flesh ; that which is born of the Spirit is Spirit, and loves the things of the Spirit.

Divine life is the Son ; those who receive the Son, and are baptized with the Spirit, become members of His body, and partake of His Divine nature, without which true Love is never found.

The Love of God, as it is in man, is the Love of the Spirit. It is the Most Blessed, in man, loving Himself by man, and through man, to all eternity, to man's infinite and unspeakable gain.

God, Christ, and the Saints, (true Lovers,) are one, as the Root, the Vine, and the Branches are one : one life and spirit runs through all.

O the unsearchable riches of His love and grace. He does not, as men natural and carnal, calling themselves Christians, suppose He does, make men happy by removing them to a place

called Heaven, where everything they may, or can, desire is to be laid hold of as they will. No. He makes them happy by making them divine, by uniting them to Himself in and by Christ Jesus, by changing them from glory to glory by His Spirit. He makes them happy by incorporating them into His body ; so that His own ineffable sweetness, beauty, and glory, is their life, light, joy, and salvation.

This life, flowing from His infinite and divine Heart, through the Head and each member of that glorious body, which is the fulness of Him that filleth all in all, is the LOVE of GOD, and ETERNAL LIFE.

He that hath ears to hear, let him hear.

Blessed be the Lord God Almighty, and blessed be His glorious name for ever.



FOR PREACHERS AND PEOPLE.



FOR PREACHERS AND PEOPLE

Oh how the most blessed God is neglected, and His Spirit slighted, by the ignorant credulity and carnal teaching of the present day.

The Scriptures and other records of holy men of old, who were moved by the Holy Ghost, are looked to as the chief means and power towards the salvation of the soul.

These profitable words about God, His government, and the holy living Word Christ Jesus, by ill use are made to hinder rather than help to obtain salvation and eternal Life.

The bread of Life, the bread of God, the living bread, is Christ Jesus ; not any words or writings about Him.

He is the life of the soul as He is a quickening spirit ; not solely as the Lamb of God which taketh away the sin of the world.

He bore our sins in His own body on the tree, that we through Him might draw near to God, receive the Spirit, and by Him be made partakers of the divine nature.

Our sonship to God and brotherhood to Christ stands in a new nature, in becoming one Spirit with Christ ; not in words, and doctrines, however true and good, about Him.

Reading, studying, or explaining, the Scriptures will not make a new Creature ; this is the work of Almighty God by His Spirit : neither will making them the rule of life, or the subject of constant reading and thought, change the heart or renew the spirit.

They are good, more than good, to point the way to where help and deliverance is to be found ; but the Mighty Living Arm which brings salvation is not in them.

The letter killeth : it is the Spirit that giveth life. He that is born of God, led by the Spirit, minding the same rule, and following the same thing, has the substance of all holy writings whatever in himself,—the living Word Christ Jesus, the same yesterday, to-day, and for ever ; in whom abiding he shall never die.

The first step towards eternal Life is a broken heart and contrite spirit ; but this is a work of the Spirit alone, as is every other change leading directly to God, and securing the solid possession of Him.

Reading about others being enlightened, or baptized, or filled with the Holy Spirit, is profitable only so far as it leads to the same experience in ourselves.

A blessed visitation from Him or of Him is many-fold more precious than a lifetime spent in reading, writing, or talking, about Him.

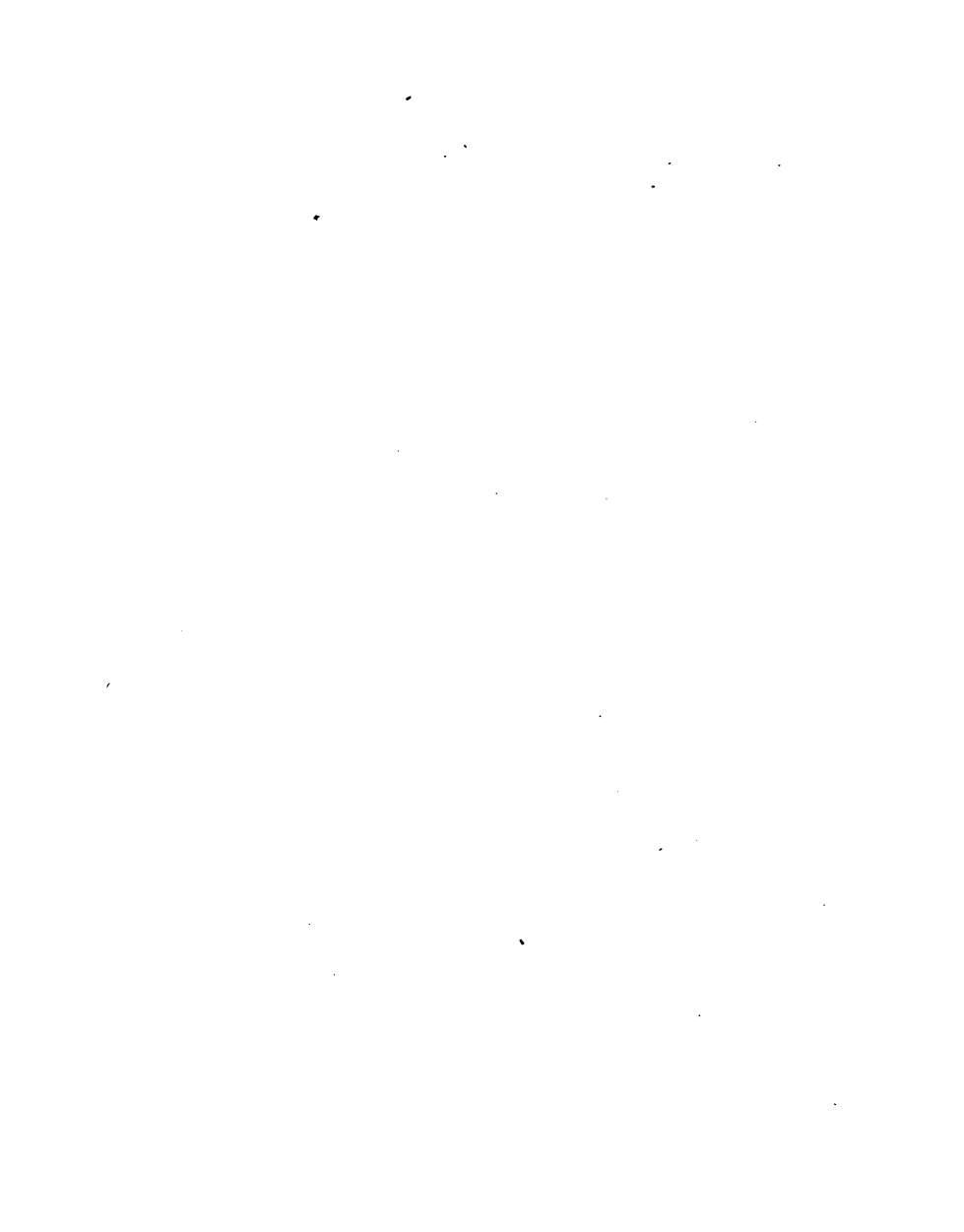
He brings power, light, and life, where before all was weakness, darkness, and death.

His divine love and beauty may be felt, but cannot be declared.

The question may here be asked: Why are the professing Christians of this age little more than a wandering multitude of gazers abroad, weak, inconstant, disunited, full of opinions, imaginations, and vanity, led astray more or less by the false Teachers, Interpreters, and Prognosticators of the day? Why? Because the Spirit, the blessed Spirit, which guides into all truth, is not their light, life, and salvation. Instead of life from and in Him, they are living, or seeking to live, by reading, hearing, talking, and writing, *about* Him.

So look to it, ye Shepherds of the flock of God, if indeed ye be Shepherds, and not hirelings, or wolves in sheep's clothing, that your wisdom comes from above by the Spirit, not from the earth by the letter. Remember ye have to give an account. And ye people, look to it that ye perish not for lack of knowledge.

He that hath an ear, let him hear.



FOR

TRACT-WRITERS AND READERS.



FOR
TRACT-WRITERS AND READERS.

There are thousands upon thousands in England and America who so read of, and believe in Christ, as to become religious, but not truly godly ; believers, but not saints.

Their religion is something which they bring to God ; not that which springs from Him by His Spirit dwelling in their hearts.

Christ out of them, and for them, is so written and preached up to them, and believed in by them, that Christ *with* them, and *in* them, is not known. A Christ that saves is everywhere spoken of: the Christ that crucifies, nowhere. The letter of the Scriptures is made everything: the Holy Spirit little or nothing. He is admitted in theory, but little or not at all known in reality.

The religion of preachers and people is more the fruit of the letter of Scripture enlightening, in some measure, the understanding, than the Spirit, the Blessed Spirit, convincing of sin and giving a New Heart.

A faith of man which says, "If I believe I shall be saved," is prevalent, almost universal, amongst professors ; while *the faith* which is of the operation of God, and a fruit of the Spirit, is rarely seen, and seldom felt.

The former, which fills the understanding and engages the heart with dogmas, opinions, doctrines, forms, and ceremonies, is everywhere to be met with : the latter, which unites the heart to God, makes one with Christ in spirit, brings a love which is unutterable, and a peace which passeth understanding, is scarcely anywhere to be found.

Thus genuine Christianity faints and droops, while Infidelity sneers, and Popery revives.

But who are principally accountable to the most blessed God for this state of things ?

The answer is : Half-hearted, unfaithful, unanointed, man-made ministers, on the one hand ; religious scribes and tract-writers and distributors, on the other.

The former, by so preaching and living, as to make people “godly” without the real possession of God, *who is alone the salvation of His people*. The latter, by so writing, that a faith which is of man is taken to be that which is of God by the Spirit, leading men imperceptibly into the possession of a Christianity, springing chiefly from a cultivated understanding, in the place of a *New* divine *Heart* and *right spirit*, the *gift of God*, in, and by, Christ Jesus our Lord.

He that hath ears to hear, let him hear.

Blessed be the Lord God Almighty, and blessed be His Holy Name for ever.

LYING TRACTS.

LYING TRACTS.

If there be a sense in which the term "Lying" may be applied to the hundreds of thousands of Tracts emanating from London, Dublin, Glasgow, &c., &c., and being circulated through this kingdom, and, more or less, wherever the English language is spoken, it certainly cannot be in the common and vulgar acceptation of the word.

The general character for sincerity and honesty of purpose, possessed by the different Societies and Writers, would seem to be a sufficient guarantee against this. Nevertheless, if, in a spiritual and divine sense, the term "Lying Tracts" may be truly applied to the great bulk of these missionary butterflies, it ought, by all means, to be explained, for the benefit both of the writers and readers.

The charge of "Lying Tracts" is laid against these millions of leaflets, on the ground that they are soulish* or natural, in

* Literally "of the soul," as found in 1 Cor. ii. 14, 1 Cor. xv. 46, James iii. 15, Jude 19. The truth is, that "religious" men of this day apply the terms "*natural*" and "*sensual*" to those only who are evidently worldly; never suspecting that these words apply to themselves, or that a man may be most religious from this "*soulish*" ground alone, planted with the various doctrines or beliefs that each sect claims as its peculiar excellence above all others.

the place of spiritual and divine ; being generated between the letter of the Scriptures and the rational soulish part of man, more than from the work of the Spirit—the blessed Spirit—immediately and directly on the heart. In a word, the soulish, intellectual, element predominates altogether over the spiritual and divine : the result of which is, that men write and talk ABOUT God by the day, but, if put to the proof, evidently do not *know* Him. If sifted to their foundation-principle, it turns out to be little more than—“they say,” in the place of “we know.”

So of Christ. The Christ they write and preach up continually is a copy from a copy, generated in their own souls by reading, study, and robbery ; not made known by the revelation of the Father. So He also is *spoken about*, but not really *known*, as only He can be *known*, by man being born again, and becoming one spirit with Him.

So these “Lying Tracts,” though representing many religious truths, do it not from a right ground, neither do they reach a right ground in those to whom they come. The writers, being soulish men only, in the main, affect only the natural part in their readers. For as in natural things, so in spiritual, like begets its like ; and the rule is, nothing rises above its source.

Christianity, in its essence and purity, is the life of God in the spirit and soul of man. It is the opening in man of a *spiritual and Divine* principle and power, and bringing the *same into dominion*, till it rules over all : the generation of a

spiritual babe, which must be fed and nourished with spiritual food, till it becomes a man in Christ—in God—in which manhood it is as natural for him to walk with, and love, the Most Blessed, keeping His commands in spirit and truth, as it is for soulish or natural men to walk according to the course of this world.

Unitarianism—so called—and other blasphemies—which ignore the Divine nature in the Lord Jesus Christ, and much more so in His spiritual brethren, hold on by morality, education, refinement, and religion in the letter of it ; but cultivate these things from a soulish, natural, bottom only, so, at best, produce a cold, glistening, imposture ; a light which, as that of the moon, lacks altogether the vivifying heat, and life-giving energy and power, of that of the sun.

But our writers of London, Dublin, Glasgow, &c., &c., admit the Divinity of our Lord ; they preach and write of the value of His atonement, and the necessity of the operation of the Spirit. Why, therefore, are they put on the same leaf with Socinians and blasphemers ? Why, because though they do this, it is mostly and principally in the letter of it only ; so that, while they hold forth the form and figure of the truth, it is in word only, and lacks the Divine and saving power.

Being more soulish or natural, than spiritual and divine, the mighty Spirit, power, and love of God is not in it ; and not dwelling in the spirits of the writers, does not dart forward with piercing force into the hearts of the readers : what is written

neither reaching that which is of God by Christ Jesus in them, nor bringing the voice of Him that wakens the dead to them.

So, though in the letter and form, some of the Tracts may be said to be true ; yet when gauged as to their heavenly geniture, and divine nature, they are notoriously false,—the true offspring of those who have the form of godliness, but lack the divine and holy power.

Though putting on the livery of some of the ancient servants of the King of kings, and marching out in battle array, yet, lacking the divine wisdom, and holy faith and courage of those, whose spirits were one with Jehovah-Nissi—the Lord my banner—they become, as a punishment to half-hearted hypocrisy, and a rod to drive them to the only Rock, a bye-word to jeering Infidels, sneering Papists, blasphemous Socinians, and self-righteous Pharisees : while the hearts of the true and faithful lovers of God are pierced as with a sword, by seeing the honour of their Beloved taken into the keeping of so weak and traitorous a multitude, who, though they cry out for the King, with an air of joy and gladness, are really animated by a principle, which, under the pressure of trying service, will declare itself more of the flesh than the Spirit, stronger for Antichrist than Christ.

The only remedy for this disastrous state of things is : Let each individual, whose heart the Lord hath touched, who feels an interest in the welfare of his own soul, and a call from above to look kindly towards the souls of others, seek to realise within himself the constant Presence and Power of the blessed Spirit

of God, which alone gives true substance to religion, and oneness of spirit with Christ ; by which ability to know, love, and do the will of God is given, and in which is unutterable peace, love and joy, with Eternal Life.

When this is the experience of the Leaders of religious doings in England with her Colonies, and America, it will be as a death-knell to millions of Lying Tracts. AMEN.

He that hath an ear to hear, let him hear.

All divine good is in, of, and from God, by and in Christ Jesus.

Blessed be the Lord God Almighty, and blessed be His holy and glorious name for ever.



THE
FAITH THAT SAVES THE SOUL.

THE FAITH THAT SAVES THE SOUL*

Is the gift of God, a fruit of the Spirit, Jesus Christ being the author and finisher of it.

But man, as he comes into the world, soulish or natural, is without it, and by anything he may do as of himself, and in his own strength only, remains so— shut up from it—ignorant of it—at enmity with it—though, by the grace of God, in and by Christ Jesus, called to it.

True it is, there are multitudes who think that by believing this, that, or the other doctrine or creed, and being something more righteous than others, they have got it; but these pretensions are set aside by a word—their faith overcomes *not*, it gives *not* the victory, either over the world or the prince of it. It brings them not into *a new life* from the *dead*. Though this faith assumes the form and letter of the true, it lacks the substance of it,—its spirit and power, and so manifests itself to be

* This Tract is especially for those who, with the fear of God, believe in Christ outwardly, but know Him not inwardly, in spirit and power, dwelling in them, and they in Him.

not of God, but the Evil One ; not of Christ, but Antichrist ; springing from the first birth only, which is after the flesh, not the second, which is after the Spirit by Christ Jesus : thus deceiving its possessor, amusing the Wicked One, and leaving the heart in which it lives unpurified ; washing the outside only, but cleansing not the in.

The true Faith, which overcomes and gives the victory, is of God in the Spirit by Christ Jesus, and is granted in mercy and love to those who, feeling their guilt, helplessness, and misery, cry or groan towards God, from a broken and contrite heart, for pardon, succour, and deliverance in this their time of need. They may be kept waiting for a time, and their trouble seem rather to increase than lessen ; but this is only for good, that, so remembering their low estate—the pit from whence they were taken—the greatness of their salvation may not be forgotten nor slighted, when the times of refreshing and joy set in from the presence of the Lord.

Now, this deliverance from God, in the Spirit, by Christ Jesus, in the least measure of it, overcomes in its degree, and, with strength, brings peace and gladness of heart, begetting that true faith, which is of the operation of God, and sufficient in its growth and increase to save the soul.

At first, it may not appear great or of much account, but rather a little thing ; yet, if held fast, and in humbleness of mind abode in, it grows, surely—constantly—mightily—and will prevail to the opening of the Kingdom of God in the heart.

even righteousness, peace and joy in the Holy Ghost ; receiving the forgiveness of sin, witnessing adoption by the Spirit, overcoming the world, and bringing into the soul an abiding sense of the Presence and Love of God, that far more than compensates for all the pleasures of sin given up, which the children of this world, and sons of pleasure, hold on by, or seek so earnestly to possess.

Nay, it stops not here ; but being of a uniting and growing nature, draws the spirit and soul continually to a closer walk with God, wherein the beauties of the Father and Son being revealed, and the love of all things out of God lost, a purity and stability of mind and heart is given, heavenly and unutterable.

If this be the nature and power of true Faith, and it is the gift of God, how is it that so few possess it?

Many reasons might be given : two or three are offered.

This Faith of God strikes at all evil ; and lays the axe to the root of the tree ; but men love darkness rather than light—unbelief rather than faith—because their deeds are evil ; so the pleasures or pursuits of sin shut out the treasures of God, and the sweets of His Love.

Others, who have a desire for a time to enter the Kingdom, are half-hearted ; so, when the Light and Faith which are of God, shew them this or that idol to be abandoned, their hearts failing, they hold on by the sin ; Satan wins the day ; and the faith which they had for the time being, is smothered, if not entirely lost.

Again, some who would, seemingly, have, at any price, the true and living faith, which saves the soul, miss of it, or suffer great loss, through ignorance in themselves, or lack of Divine knowledge in those they look up to for guidance. Not abiding in that measure of the Faith, which is of God by the Spirit, they pass, under the direction of false teachers, into a course of Christian duties, so called, imitating, in some sort, by the letter of the Scriptures, the doings of the saints of past ages and dispensations, though yet in themselves spiritually dark, if not dead.

Here, under the leadings of these foolish carnal prophets, they wander round and round, year after year, without true spiritual growth or profit, but rather to the loss of any real good they ever had from God. Beginning, in a measure, in the Spirit, being thus led, they are ending in the flesh.*

To all such, whether Preachers or People—Hear that which alone can do you good. Leave off your vain repetitions, windy prognostications, and foolish babblings, mixed up with your formal hypocritical prayers and airy singings, which suffocate the true life, and are a weariness and abomination to the most blessed God. And come again to the measure of Faith in you, dealt out by Him to you, and abide by it, and in it, not going out; that it may grow and bring forth fruit to the praise and glory of His adorable Name.

You have nothing else left.

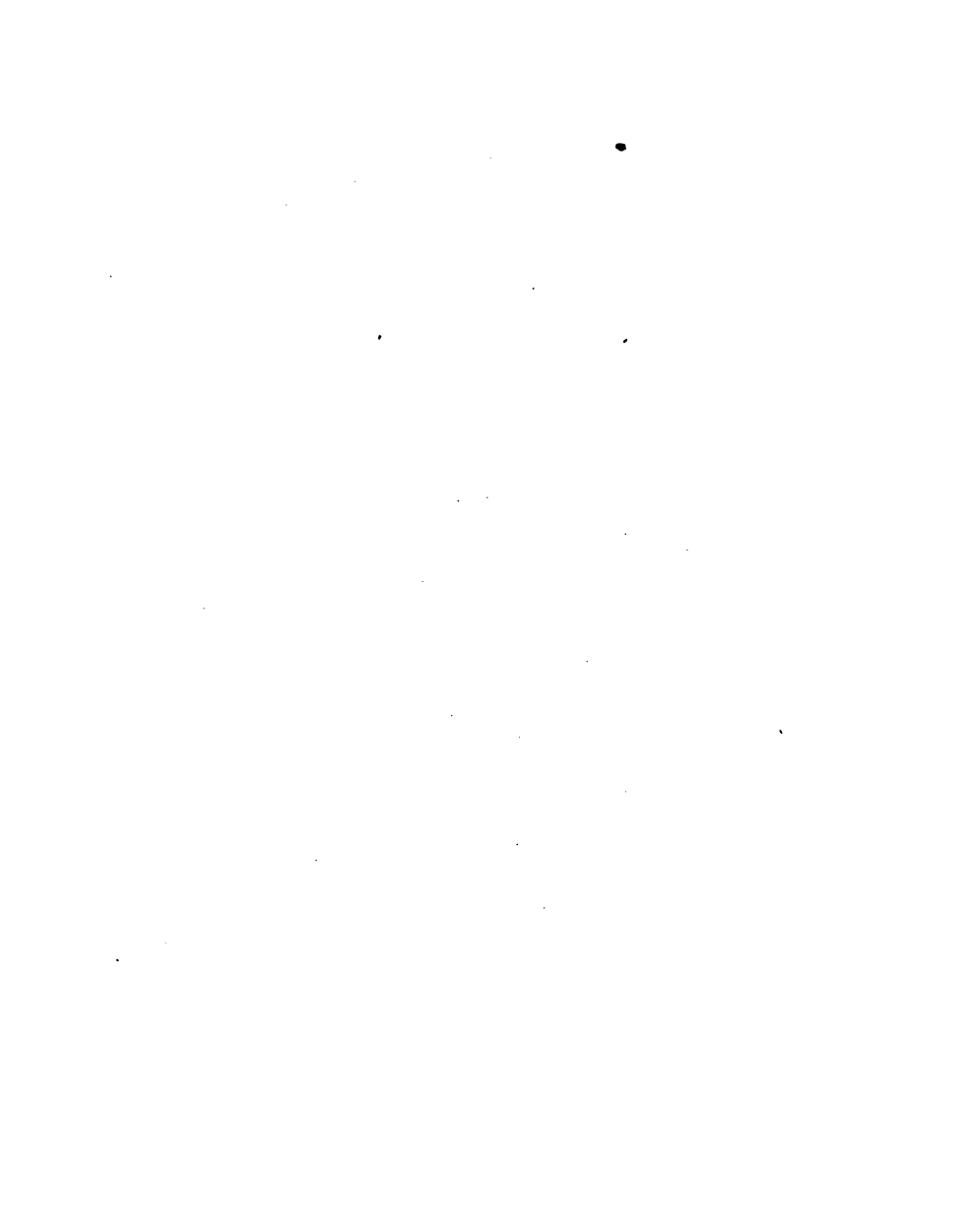
* Brethrenism especially has thus slain its thousands.

As fair-faced professional or unprofessional deceivers abound, ye who are sincere in heart, must seek to the God of all grace in yourselves. Leaving these broken cisterns, which have no living Water in them, you must come to the fountain of Life and Truth from God, as manifested by His grace, in your own minds ; and as He brings help and deliverance by the light of His countenance, abide by it, and in it, that it may grow and increase, and you in it, as the garden of the Lord, the workmanship of God :—never forgetting for a moment, nor suffering even an angel from heaven to dispute the truth, that it is the Spirit of God alone in His people, by Christ Jesus, that generates the holy living Faith, which overcomes the Wicked One—pleases the Holy One—makes man a habitation of God through the Spirit—and **saves the Soul.**

He that hath an ear to hear, let him hear.

Our salvation is in Christ in us ; not out of us, and for us, only.

Blessed be the Lord God Almighty, and blessed be His holy and glorious Name for ever.



RITUALISM:
HOW IT IS TO BE MET
AND
OVERCOME.

RITUALISM :

HOW IT IS TO BE MET AND OVERCOME.

Ritualism is an organised superstitious worship, or false system of religion, which, under the guise of a pretended sanctity and power in “sacraments,” manipulations, formalities, and buildings made with hands, seeks to establish a dispensation and priesthood, like unto those which have passed away.

Temple-worship, in all its forms, has its basis in holy places and things—something which may be found in one place, or thing, more than another ; so that man, by passing a few hundred yards here or there, or getting hold of, or taking this or that, or by turning to the east rather than the west, may be brought into closer contact with the blessed God, and with divine realities.

Now, since the resurrection and ascension of Christ, this is a lie of the most impudent and groundless kind : the only thing now needed, or to be found, of a supernatural character, being the Holy Spirit, which is limited neither to time nor place, and works irrespective of the will and appointments of men.

Nevertheless, this falsehood is believed, and acted upon, by those whose profession, if genuine, requires a supernatural power to give it worth or virtue. They, however, not finding this seal to their mission in the exercise of their functions and calling, yet supposing it to be there by virtue of the imposition of hands,—to keep up interest and excitement, fall to working upon the natural mind, in themselves, and others, through the influence of paintings, altars, candles, music, singings, prayings, processions, &c., &c. : thus, by, in, and through these things, generating, as all false religion does generate, a superstitious and *hypocritical reverence for that which is not God, of God, nor from God, but simply a garnished, Christianised, imitation of what has passed away,—a formal Christian Judaism, with no divine power nor authority in it, nor at the back of it—a diluted Popery, supported, in many cases, by a misappropriation of public money, and enforced by book-learning, and the impudence of ability, when it finds itself opposed only by spiritual ignorance, credulity, worldliness, or folly.

In short, though Ritualism be not full-grown Popery, it is from the same root,—dressed up to suit the times ; a little more decent, respectable, and Protestant, but, of a truth, animated by the same lying, priestly spirit, that lives in the heart of the Pope and his supporters,—Cardinals, Jesuits, and Bishops—

* *All reverence which is not produced by the Holy Spirit springs from the flesh, and is of the nature of Cain.*

that ruled and now rules in the Romish, Antichristian, Babylonish, "Church," rightly called "Whore."

The question here arises, Is this likely to grow in England and other Protestant countries? The answer is, Yes, for a time, there being, at present, no real spiritual power sufficiently strong to oppose it. True it is, there are the "Evangelicals," so called, Methodists, Dissenters, Quakers, &c., &c., whose different ministers can confront it with talk. But the truth must be told; mere talk does not frighten the devil, cast out evil spirits, nor do mighty works; neither does it bring a principle of true resistance against false religion, into the hearts of men.

Ritualism and Popery, though void of true divine power, have a natural superstitious force and energy with them, and in them, which corresponds to, and well suits, the religion of the earthly, soulish, mind and heart of man.

Now, at the present time, the power in them is as great as the power their opponents can bring against them, if not greater,—effective religious power, good or bad, dwelling more in the heart and will, than the head and mind.

When looked into, the money and state-power of the Evangelicals, in a real spiritual and divine warfare, go for little or nothing; commanding few things which their opponents do not possess, thus leaving them on equal terms.

As for the Methodists, they are losing, if they have not lost, *the little true spiritual power that was amongst them in the*

beginning, it having dwindled into the veriest twinkle, which, with all their doings, fine chapels, and made up preachings, does not enable them to keep up numbers. School policy may for a few years remedy this deficiency, but nothing can hide from God, and from truly enlightened men, the state of the case as it regards quality. Heaven in one pocket, and the world in another, with a divided heart, corresponds to preachers and people with fatal uniformity.

Then the Independents, Baptists, and Calvinists, in one place with another, find it all they can do to hold their own, by feeding their followers with modified Puritanism, or any other gathered stuff that can be dressed up in a taking manner, to keep their carnal and sorely bewildered flocks from straying away.

What shall be said of the Quakers, having the name of those famous warriors of yore? They remain as living, but dying, if not dead,—the shell or shadow of a divine substance, which once shed a holy light on this and other lands, but which gives forth heat and power of an overcoming character no more.

As to the latest of isms, "Brethrenism," it never was a well-defined divine power. Made up principally of, or by man, from the letter of the Scriptures, substituting literal interpretation and carnal imitation for the indwelling Spirit and power of God, it has, from the beginning, put forth only a very deceptive *light*,—or *spiritual* Will-o'-the-wisp—leading its followers into *the bogs of carnal security*, misinterpretations of prophecy, and

false doctrine, with a sneering pedantic adherence to the letter of the Scriptures, and wild uncertain talk of the coming of the Lord. All of which, to a renewed mind, and heaven-illuminated heart, is indicative of making a religion for God, in the place of having Him and His love for their religion, and that what is being passed off to others as the Gospel of God is not the true thing, but an imitation only—spurious metal, not the fine gold of the Sanctuary.

This being the state of the different sects, who are naturally opposed to Ritualism, where are we to look for help? The answer is, to God alone. Nothing, in this matter, will make up for the want of His presence and power.

The true Church, which alone can effectually oppose Popery, Ritualism, and “Evangelical” formality and hypocrisy, wherever met with, is to be found in God alone.

Its members, born again of incorruptible seed, by the Word, Spirit, and Power of God, and holding a real union and communion with the Father and the Son, can, naturally and easily, see through the man-made religions of this day, and have power and confidence in, and from, the Father of spirits, to stand against them to the utmost extremity—though not without the tender bowels of God-begotten charity.

This power is not generated in their hearts by words, books, logic, or the Scriptures only, but by the Spirit of the living God; who, having purged their hearts from an evil conscience *through the blood* of the Lamb, has brought them into a sensible

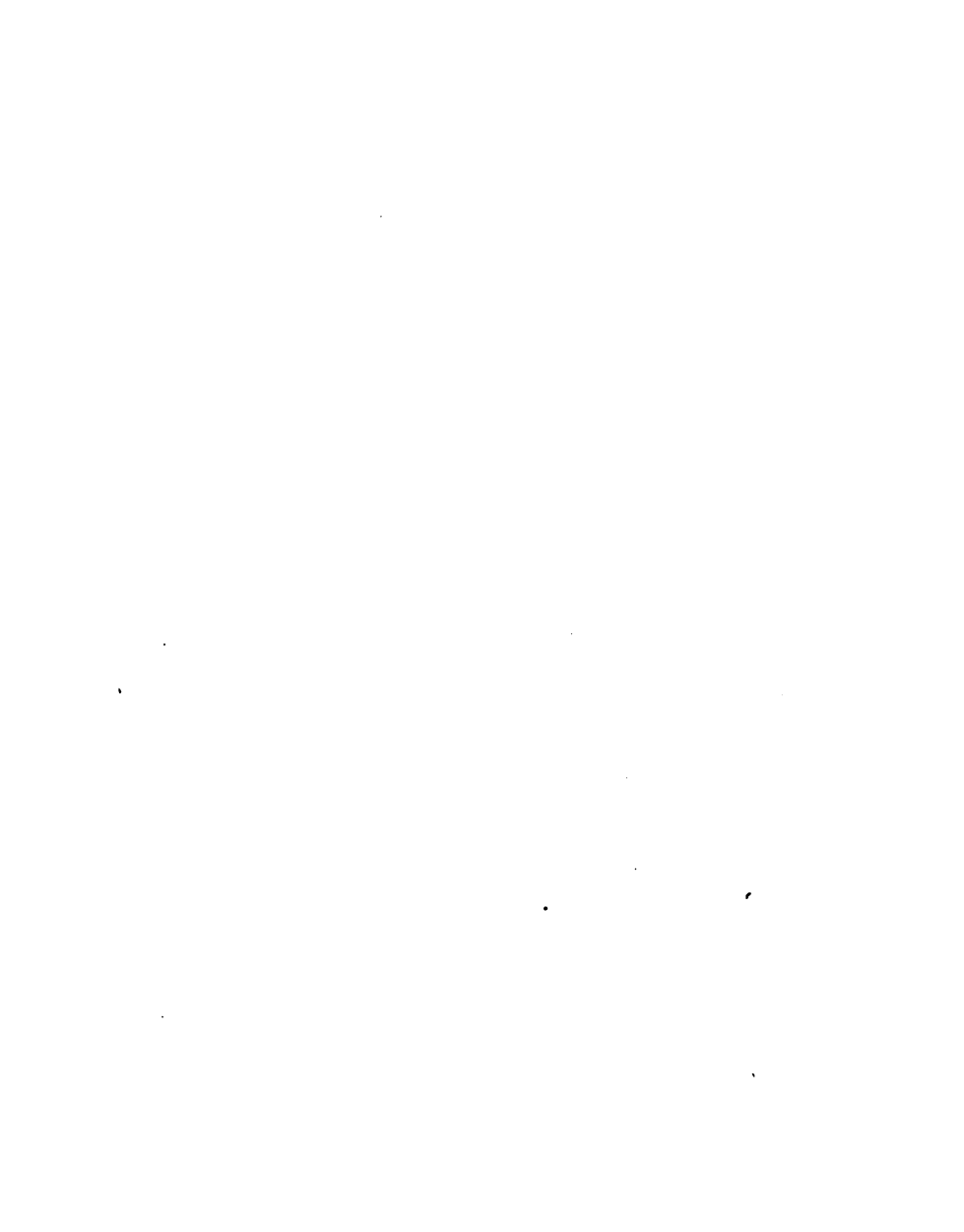
union and communion with Himself, which nothing but unfaithfulness or sin can obscure or take away. All beside, or without, this, in carrying forward the holy war of God, is only as child's play or vanity.

So, my reader, whether thou be "Evangelical" Churchman, Methodist, Quaker, or carnal letter-made "Brother," Calvinist, Baptist, Independent, or of any other name or sect whatever,—see to it, that thou come into the Light, Life, and Spirit of the blessed God of holiness and power, or thou wilt never be able to do battle, wisely and strongly, against Popery, Ritualism, or any other meretricious spiritual whore ; but wilt thyself be taken in the toils of some lying vanity, pleasant to look upon, but whose roots are of the earth, and nourished with the waters of Death.

But if Christ, the wisdom of God, and power of God, in very deed live in thee, He will cherish and nourish thy spirit and soul with living water,—strengthening thee in battle for the truth, and keeping thee safely to the ineffable joys of *Eternal Life*. Amen.

He that hath an ear, let him hear.

A CALL OF LOVE
TO THE
CHILDREN OF MEN.



A CALL OF LOVE

TO THE

CHILDREN OF MEN.

O ye foolish people, turn to the heavenly Lamb within yourselves—the Spirit of Christ. He is the way into the Kingdom of God—to justification, holiness, and heaven.

All but He are strangers : He is the true Shepherd, who alone can lead and feed the flock of God. And you that are sinners—turn; for He can, and will, give true repentance and remission of sins.

The blind guides and foolish singing prophets, that are wandering up and down, are physicians of no value : they, ignorantly, teach lies and fleshly vanities, which bring not health and new life to the soul : pay no attention to these ; they are full of words and songs, but empty of Divine light, life, and power. They are of the flesh, not of the Spirit ; sent of men, not of God.

Christ—the Light—near to everyone of you, is unknown to these, as their Life and Guide. Their Christ is a creature of

their own imaginations—a carnal picture, wrought up from Scripture, by reason and the fleshly mind.

Turn from these, and their man-made Christ, and look to the heavenly Lamb—the Christ of God—known only by the revelation of the Father. He is nigh to everyone of you : look, dear souls, to Him, that He may become within you the Prince of Peace.

There is salvation in no other name or power than His. He is the power and wisdom of God, stronger and wiser than Satan, and more powerful than every form of sin. Turn, dear souls, to Him : He is nigh you—between your spirits and souls—showing what is evil, and calling to what is good.

Take part with Him against yourselves and sin, and all will soon be well. No darkness can confound, no complexity of misery can confuse, His wisdom : no depth of guilt, nor power of sin, can withstand His power.

So, dear souls, turn to the heavenly Lamb within yourselves—the Spirit of Christ : He is the way into the Kingdom of God—to justification, holiness, and heaven. Amen.

TO THE CONDUCTORS

OF THE

“PRAYING” HYPOCRISY.



TO THE CONDUCTORS
OF THE
“PRAYING” HYPOCRISY.

How long will ye continue to break the commands of Christ, using vain repetitions; under the superstitious power of which ye seek to lay hold of the spirits of the people—making spiritual merchandise of them—so that they, with yourselves, are ever learning, and never able to come to the knowledge of the Truth?

Cease your vain babblings and fleshly aspirations. Ye are truly as far from the Kingdom of God, as they are whom ye hypocritically “pray” for.

Are ye so blind as not to see that ye are following in the steps of the Antichrist of Rome, who, having lost the Divine power—the heavenly light and blessed substance, the Comforter—brings into requisition the fleshly arts of continual singing, mumbling, and “praying,” to make up for this absence of the *manifest* presence of the blessed and glorious God?

Ye have laid out your programme, and, more like Baal's priests than the showy and graver hypocrisy under the Romish ritual, cry and figure away, so that the Highest may give fire and life to your fleshly imaginations, and substance to your follies : but, saving only that false "prayer"* generates strange fire, ye sing and cry, and will cry and sing, in vain.

Ye deceived, and deceivers, humble yourselves, and return to the place from whence ye came. The state of the World and the "Churches" will not be improved by such spiritual drunkards as you. Ye are not the least of the fleshly pests—with your money and machinery—that require removing out of the way, before anything divinely good can come from the blessed God.

Ye may, for a time, delude the simple ; but can, only for a little while, deceive the faithful children of God.

* All "prayer" is false that springs not from the *present* will of God—which can be known by those only who are *led by the Spirit of God*.

PRAYER.

The Scriptures teach, always to pray, to pray without ceasing, etc., etc.; but they cannot give the qualification necessary to this, that is the Holy Spirit: neither can they tell A. or B. whether he PRAYS IN THE HOLY GHOST OR NOT.

The way—the only way—to pray in the Spirit, is to give up all “prayer” that is not of the Spirit, and to watch towards the Blessed God continually for such help as is necessary to true prayer—prayer in the Holy Ghost.

Praying without ceasing is a mystery, which no *words* can explain, but is as easy as breathing the vital air to those who have come under subjection to the Life of Christ in their hearts, and walk in the Spirit.

Self-willed “prayer,” either in public, or in private, or *in the Family*, is a fountain of self-righteousness, hypocrisy, and deceit, and is an abomination.

It hinders the Holy Spirit from leading into true prayer, which is always answered, and shuts up the soul from the *Light of Life*: it also keeps such as are exercised therein from the help of those who are led by the Spirit of God.

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